

# Fiscus Papalis.

SIVE,

Catalogus Indulgentiarum & Reliquiarum septem principalium Ecclesiarum urbis Romæ.

*Ex vetusto Manuscripto codice eque & fideliter descriptus.*

---

A part of the Popes Exshequer,

*That is*

A Catalogue of the Indulgences and Reliques belonging to the seauen principall Churches in ROME.

*Laying downe the spirituall riches and infinite treasure which (as sure as the Pope is holy & true) are to be found in the Catholike Roman Church; whereof the poore Heretikes in England haue not one Mite.*

Taken out of an antient Manuscript, and translated

*Together with*

Certaine notes and Comments explaining the more difficult place, for the ease and helpe of good Catholikes, who had best goe to Rome; to trie the vertue of the glorious Indulgences.

*By a Catholike Divine*

---

L O N D O N,

By Nicholas Oker, for George Norton, and are sold at his Shop neere Temple-barre

Gate. 1617.



# Filices P. P. P.

Contra Induratum 3. 1/2  
p. 1/2

Ex parte 1. 1/2

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L O N D O N

Printed by

to be sold at his shop near Temple



THE PREFACE,  
To the deuoute and distressed Ca-  
*tholikes of Great Brittan.*

WRITTEN AS IT SEEMES  
from one of their Priests, to inuite them to leaue  
England as a den of Heretikes, and get them-  
selues to Rome, there to be made partakers  
of the riches and blessings inde-

*dued in this Booke.*



Onsidering ( deere Catho-  
likes) that nature teacheth,  
and we haue well learned that  
lesson in other things, to leaue  
the worse and take the better,  
it hath often made me muse  
and maruell, that you can bee  
hired to stay amongst these  
Heretikes, or kept from running to Rome with all  
speede possible: Many things haue amazed me in  
this consideration but three especially.

1. To see how all your hopes here vanish and  
come to nothing.

2. The miseries and vexations you here endure.



## The Preface.

Onuphrius in  
vita Pauli &  
Petramalerius  
in vita Poli  
Card.

Extat ipsa  
bullæ excom-  
municationis  
inter Petri  
Matai Consti-  
tutiones Rom.  
Pont. pag. 624.

3 The comforts and blessings you might en-  
ioy at *Rome*. What our hopes haue been, it grieues  
me to call to minde. In those golden daies of  
Queene *Mary*, when *Cardinall Poole* reconciled vs,  
then they reioyced at *Rome*, we triumphed at home  
and made bonefires of the Heretikes all ouer *Eng-  
land*: But by and by all the fat was, in the fire: for  
*Elizabeth* soone caused vs to turne our *Te deum*  
into *de profundis*. Wee cried and complai-  
ned at *Rome*, and found releife. *Pius quintus* thun-  
dred out his roaring Bull against her, excommu-  
nicated her as an Heretike, deprived her, dischar-  
ged her subiects of their oathes to her. *Gregory*  
confirmed it. *Sixtus* renued it that this threefold  
cord might not bee broken, and wee for the exe-  
cution of that thrice blessed Bull, plotted Trea-  
sons in the *South*, raised rebellions in the *North*:  
But alas! what became of all? Shee liued to see  
those three Popes & three more, all turne vp their  
heelles as though the curse had faile vpon the ene-  
mies heads: and the rebellions Treasons and Con-  
spiracies against her, were all discovered and de-  
feated.

Vide librum in-  
scriptum. Cano-  
nizatio. S. Di-  
daci impressum.  
Roma anno  
1588.

Hereupon the penalties of the lawes, being  
doubled and redoubled vpon vs, we groining vn-  
der the burden, got *Sixtus quintus* to hire the *Spa-  
nish King* against her, who came vpon her with  
his Inuincible Armado. Now were our hopes  
at the height, and we could scarce containe our  
selues for ioy. But how soone was it dasht, for  
what became of all the inuincible Armado, but  
confusion to it selfe, shame and losse to the fen-  
ders,



## The Preface.

ders, and such griefe to the Pope that procured it, as cost him his life: and we were left not like *Sheepe* to the slaughter (for we lone not the *sheepes* qualities) but like *Foxes* to be hunted by the Heretikes and ferretted out of all our warme nests.

Thus laden with shame and sorrowes, we lay languishing in wee and misery, having now no hope left but the death of that wicked woman, for which wee said many a masse, made many a praier, and (because you know we trust not to our praiers) deuiled many a treason against her life; but all in vaine, shee liued to see the hanging of hundreds of vs, and died at last with nothing but old age, surmounting in glory and greatnesse, all the Princes in the world of her sexe and time.

And now had we beene vterly forlorne, and desperate, had it not beene that some good Catholikes put vs in hope to finde fauour from him that did succeed her. This kept vs in life, and and therefore at his entrance, wee went with the foremost, and let the world see our hopes were not dead. But alas alas for vs poore cursed caitiffes, wee lept out of the Frying-panne into the fire, for presently we found our selues in worse case vnder him and farre more hopelesse then before.

Wherevpon some of our zealous brethreen, seeing how they and wee were deceiued, plotted against him, and hoped to haue constrained him to that they desired; but all in vaine, for this was defeated and they were hanged, and wee poore Catho-

*wasen and  
Clarke.*

## The Preface.

Catholikes left cold and comfortlesse. Oh had wee then beene so wise as to haue gone all to *Rome*, how happie had wee beene, but wee were yet put into one hope more by our ghostly fathers and confessors, that at the next Parliamēt wee should bee relieued: for the good successe whereof wee all praied and longed to see that happy day: and indeed a number of our brauest spirits and most zealous Catholikes had attempted one of the worthiest exploits that euer the world heard of, and the blow was euen almost giuen, sentence was pronounced vpon the Heretikes of *England*, in *Rome* it selfe confirmed by all the Iesuited Catholikes in the world, and execution was expected within a few houres: But alas alas (as some of those good men said when they were in the Tower) the businesse was too good to prosper, for all was discovered and we defeated, and so in stead of them, wee gaue our selues the deadliest blow that euer we had, and of which, whilst the world stands we shall neuer bee cured: for by this action many of our chiefe ones lost their liues, wee our peace, and our religion that little credit it had afore amongst them, & all we got was this that his Holinesse least we should be all discouraged from such braue workes, made them *Martyres* at *Rome*, and wee hope ere long will Canonize them for *Saints*, as they well deserued. *bonis finis eund or beo d bon mid finis ga*  
And thus good Catholikes if we will not vexen ourselues, say in earnest, where are we now, and what

Grant and  
Kyes.

As was the  
powder trea-  
son.

## The Preface.

what is become of all our hopes? are they not all like *Tabacconists* food, and the *Alchimists* riches blowne away in smooke? And as our hopes are past and worne away, so if we consider the present persecutions & miseries we endure, it is more then marueilous we stay in in *England*, you know how bitter the lawes are against vs, and the King because hee seeth his mercy is abused, commands them all to be executed vpon vs, so that now to offer to bribe the *Pursuants* and corrupt the *Iustices*, will doe vs little good, hee is so set against vs and transported with zeale to his owne religion (which He good soule thinkes verily to bee the true Gospell of Christ Iesus) as now all the gold we can keepe from *Rome* will scarce purchase vs a protector, or finde one that dare once open his mouth to speake a word for vs.

Oh then (deere Catholikes) what doe wee here, what stay we for? what can you hope or looke for here? but for a heavier yoke, and more grieuous persecution euery day? why then doe we not get vs all to *Rome*, out of the stormy and tempestuous *England* into the happy haue and sweete sunshine of his holinesse fauours? where should the *Children* be but with their father? where the *Servants* waite, but on their Lord? where the *Sheepe* feede but with their Shepheard? where can you drinke so pure as at the *Fountaine*? where graze so daintily as vpon the *Seauen hills*? where sucke so sweetely as at your *Mothers teats*? Is not his Holinesse your father, and the holy *Roman Church*



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your mother? why then can you bee kept from them, vnlesse you bee bastards and not children? But if you feare to finde him a hard father or a step-mother of her, bee not deceiued: how deere he loues all his children, aske *Venice, Naples, Sawoy and Sicily*: who euer committed themselves to his care that repented but once? And for her (most louing mother that she is) she neuer receiued more then came to her, nor deceiued any that trusted her. not: her lappe was euer open to receiue, and her treasure to disburse againe, but marke the difference and magnifie her bountie: for she takes from you but your siluer or gold or such like temporall trash, but opens you her treasure, and lades you againe with better blessings, spirituall riches, holy pictures blessed graines, *Agnus deis*, holy bones, holy stones, holy wood, holy bloud, holy relikes, holy ragges: glorious pardons, gracious Indulgences, and other inualluable Iewells: and well may I call them so, for no lining man can tell the value of them: leaue then these Heretikes, who (grosse heads) know not the vertue of these riches, leaue them. I say to their Onions and Garlike, their word and Sacraments, their Psalines and Sermons, their praying and preaching, like Dogs to their crusts, or Swine to their akornes. Let vs, as more refined spirits, seeke for purer feeding, and therefore hasten to the seuen hills where holinesse dwels, and where we shall at easie rates, bee made partakers of such riches as the poore Protestants

THOU  
6  
neuer

## The Preface.

neuer tasted of: witnesse this booke that here I  
send you venerable only for the antiquitie of it.  
For as to the truth of it, it cannot be questioned,  
seeing *Onuphrius*, and many other great and well *Onuphrius de*  
approved Authors, confirme the same, and all tra- *7 orbis Eccle-*  
uellers finde it to be true, as their purses will testifie *syn.*  
if they should deny it.

Oh then what a worthy change shall you make,  
*Italy* for *England*: *Rome* for *London*, *Tiber* for  
*Thames*, *Mass* bookes for *Bibles*, *seauen Sacraments*  
for two, and many other great blessings to boot:  
you shall be deliuered from Sermons, and Psalmes  
singing, and Praiers in a knowne tongue, and  
many other such superstitious ceremonies, which  
heere you are combred withall: and where-  
as here you can scarce walke in *Pauls*, nor make  
a bargaine in the *Temple Church*, without be-  
ing offended with Psalmes singing, Bells sing-  
ing to serue hereticall deuotions, nor walke  
scarce by any Church, but shall bee scandali-  
zed and tormented with a Sermon. There you  
shall bee quite deliuered from all such purgato-  
ries, and contrariwise you shall not peepe into a  
Church, nor creepe into a Cloister where you  
shall not finde more bounties and blessings,  
and more thousands yeares of pardon, then all  
the Churches of *England* are able to giue; as  
you shall well perceiue by this ensuing Booke:  
And if you haue such queſie and tender ſto-  
mackes as you cannot bee without a Sermon, his



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Holinesse herein also condiscends to your infirmitie, and provides, therefore you shall haue store of them in *Lent*, when like *Fish* they be in the best season.

And if the feare of Purgatory happe to trouble you, *Rome* is the onely place in the world for you, for you will perceiue by this booke so many fine and easie waies to escape it, as you will hold him more then worthy to goe to hell, that euer suffers himselfe or any hee loues to come within the sent or smoake of purgatory.

And for your Clergy and confessors, and young men vnmarried feare not, they will be in better plight then they euer were in *England*, for the stewes are there in euery streete which his Holinesse (out of his owne former experience, no doubt of the necessity thereof) in great wisdom tollerats both for Clergy and Layetie, for eschewing of greater inconueniences but esppecially that his Clergi may auoide that fowle and detestable sinne of mariage: which with vs is held a greater sinne then to lie with other mens wiues, or twenty whores. And if any thing doe afterward trouble the conscience, you haue there at euery houre a Confessor at hand, and are not to seeke him a farre off, send for him with cost, keepe him with danger, and send him away in secret as you doe in *England*: and he is as readie to giue you absolution, as you to pay him, and as able to discharge you of all your finnes as of his owne.

And

*Cassianus En-*  
*chirid. Gret-*  
*secus, Ignatius*  
*&c.*



## The Preface.

And as for worldly wants, feare them not, how can so tender a father, and so louing a mother see their children want? who knowes not the rich and royall entertainment that *Westmerland* had, when hauing lost all for his Holinesse he fled to them? and least the *English* should plead it as their priuiledge, call to minde how the *Scottish* Bishop of *Rasse* was receiued & rewarded, first with the title of the Bishopricke of *Constance* in *France* and afterward (because *Constance* by reason of the warres was little worth) with a promise of the Archbishopricke of *Macklin*, and that hee might not starue in the meane time, hee had a pension assigned him of fiftie scutes a moneth, which though it was most ill fauouredly paide him, yet was it most fairely and frankely bestowed on him: And howsoeuer you be not such Archtraitors to your owne states, nor such wel-deseruing fauorits of the *Roman Church* as these two were, yet feare not for you shall at your first coming be welcome, and well refreshed at the *English Colledge*, and after that know for your comforts, that euery day certaine pilgrimes of Tentrall nations dine in the *Popes* presence, of meate from his owne table; blessed with his owne most holy hands: (oh who were not worthy to want it that would not post from *England* to *Rome* for such a dinner) And it is but a reasonable sute to some *Cardinall*, or the fathers of the *Colledge* to be often made guests at this table, the very crummes build

*Vnde lesseum in sua congratulatione ad Alberzum Archiepiscopum de Sēipso.*

a 3. where

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whereof gathered vp and carried away are of as much vertue as many of the Reliques in Saint Peters Church.

Now then seeing there be such entertainments and rewards to be had for the bodie, as these examples proue and such riches for the soule, as this Booke declares, let vs leaue these Heretikes to wallow in their mire, let couetous Merchants goe to the *Indies*, and Gallants to *Guiana*: let filly Catholikes goe dwell in *Ireland*, and fooles into *Virginia*: Let vs take a wiser course and post to *Rome*, where wee are sure to haue as good entertainment as wee deserued at home, and to finde as much honesty as holinesse, and as much happinesse as both: And as the Heretikes make themselues sport with this Booke, because (poore fooles) they beleue it not: so doe you more wisely who know it to bee true, take it with you, reade it in your iourney for your recreation, and when you come there, examine the truth of it Church by Church: And if you finde the Reliques there as pretious, and as full of vertue and value, as you will finde the relation heere made of them to bee true, I dare say you will bee the richest and happiest people in the world: And further, off this bee assured for your better content, the Heretikes will not so much enuy your rich and happie State in *Rome*, as they doe the little libertie you haue in *England*: and to say truth (If I may without offence) they are not such cruel  
bloud.

## The Preface.

bloud-suckers, as wee speake and write of them, for I haue often heard many of them say, they had rather haue you all sent away to *Rome*, then the bloud of any of you to bee shed in *England*. And that you may require them for this courtesie. Let mee aduise you when you come at *Rome*, and now and then for your recreation goe footly to see an Heretike burnt after a sessions from the Holy house (where it is pretty sport to Catholikes to see how the fat Friers out, and how the burning Torches bring away pieces of their flesh) then if it happen to bee an English-man, doe him this fauour for countries sake, to get him a little sooner dispatched out of his paine: But I put you to too much paine, by keeping you so long from preparing for your Iourney, which I am sure you will doe as soone as you haue read this Booke, vnlesse it bee you doubt of the truth of it, (which none will doe that are true Catholikes,) and then I suspect you are turning Heretiks. and therefore will wish, that for your punishment you neuer see Masse againe, and for your penance may euery Sunday heare a Sermon, daily reade two Chapters of the Bible, and receiue the Eucharist once a moneth, which most grieuous penance, if you would auoide, get you first to your Booke, and then to your Iourney.

And as true as the Pope is as (wee call him) the Vickar of Christ, and his brest the habitation of Holinesse and truth, and (as the Cannon-law  
calls



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calls him our Lord God, so certainly you will  
bee most happie in your Iourney, and most  
welcome to his Holinesse, especially if you leaue  
all you haue in *England*, and come to him poore  
and vnprovided, and so giue him occasion to ex-  
ercise his Charity, for you know, He and his Car-  
dinalls, and all his Court hold it a better thing to  
giue them to reciuie.

FINIS.

*Good Reader, Het out of whose study this old booke was printed,  
and by whose meanes it was transcribed being absent, these er-  
rors escaped the Presse, which thou art desired to amend or par-  
don, besides many lesse and literall fautes.*

- B 4. For thirty, read thirteene.  
C 2. for Clement the 5. read 8.  
for Sixtus the 6. read 5.  
D 3. for censure, read answer.  
E 1. for prayes, read preacheth.  
3. for foule, read lonne.  
4. for vocall, read royall.  
F 3. for Ides, read Kalends.  
G 1. for God his, read God knowes his.  
for Epistles, read Thistles.  
H 1. for per, read pro.  
3. for Stephani, read Sebastiani.  
4. for 38000, read 366000.  
I 3. for altare sancti, read altare sub quo sancti.  
4. for eozend, read cozening.  
K 1. for three, read there.  
L 4. for with, read which.  
4. for quartę sunt, read quartę feria sunt.  
M 1. vnibiculus, read vmbilicus.  
2. for anni, read omni.

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**&c.**

**Serranus de Ecclesijs Vrbis Rom.**

**Hen. Korumanni, liber inscriptus, Roma Com-  
munis Patriæ.**

**Certaine**



## Certaine Notes to explaine the Text.

\* The glorious mother Citie of Rome, which some good Catholickes call, *The Mistrisse of the world*: some, *The wonder of the earth*: some, *The eternall Citie* (not because they beleue it shall be eternall, but for that they wish it) is built on seuen hilles, which are called by these names:

|   |   |                                  |   |  |
|---|---|----------------------------------|---|--|
| <i>Capitolinus, Quirinalis, Ca-</i><br><i>linus, Exquilinus, Auenti-</i><br><i>nus, Viminalis, Palatinus.</i> | } | and of late are<br>added 4 more. | { | <i>Mons Hortulorum,</i><br><i>Vaticanus, Ianiculus,</i><br><i>Testaceus.</i> |
|---|---|----------------------------------|---|--|

Of the great glory of this Citie if any would bee more fully satisfied, let him reade the little booke called, *Roma communis Patria*, written lately by one that was there, and it will giue him a stomacke to go thither, if it were further of then it is, or else surely he wants Catholicke deuotion. And as it is built on seuen hilles, so it hath seuen principall priuiledged Churches aboue the rest, and Patriarcall: they be

S<sup>t</sup> Iohn Laterane, S<sup>t</sup> Peters in the *Vaticane*,

S<sup>t</sup> Paul, S<sup>t</sup> Mary the great, S<sup>t</sup> crosse,

S<sup>t</sup> Laurence and Steven, S<sup>t</sup> Sebastians

No tongue can tell the glorious, gracious, and blessed Indulgences that belong to these seuen Churches. But this ancient Manuscript copy sets downe good part of them, & much more then these idle Calvinists will beleue: but no matter for them, if they will be ignorant, let them be: they know not the vertue of an Indulgence, therefore they contemne it. But if any Catholicke thinke lightly of these gracious Indulgences, they wrong themselves, and their religion. And therefore whereas some zealous English Catholick of late <sup>a</sup> called this booke contemptuously an old worme-eaten Manuscript: he was much vnauised, and hath giuen (I feare) too much aduantage to his aduersary, who cannot but tell him againe, (as I heere tell you my Catholicke brethren) that the truth of these Indulgences set downe in the old bookes, is averted and confirmed by the late bookes of many great and learned Catholikes, as *Onuphrius*, <sup>b</sup> a great man in his time, since him *Serranus*, <sup>c</sup>, and since him *Villamont*, <sup>d</sup> therefore no good Catholicke may doubt of the truth and validiry hereof, vnlesse hee will deny such grounds as may not without mortall sin be cald in question.

<sup>b</sup> Here be not all, but a great part, and yet there bee in one Church 32000 yeares of pardon for once going vp one paire of staires, and in another Church is to be had within the compasse of one yeare, more then two and twenty hundred thousand yeares of pardon: Oh what a glorious treasure the Pope is Lord

\* I. R. In his confutation of the Protestant Pulpit-babels, against W. Crashaw.

<sup>b</sup> Onuphrius de 7. vr-  
bis Ecclesijs.

<sup>c</sup> Serranus.

<sup>d</sup> Villamont.



## The Indulgences and Reliques of the seven Churches in Rome.

Textus Latinus ex  
manuscripto ad verbum  
descriptum.

The same in  
English.

**H**Æ sunt Reli-  
quia & Indul-  
gentie septem<sup>a</sup> Es-  
clesiarum principa-  
lium urbis Roma-  
nae pro maiori parte,  
<sup>b</sup> necnon aliquarum  
aliarum Ecclesiarum  
Parochialium & Ca-  
pellarum.

Sanctus Silvester  
scribit in sua Cano-  
nica, <sup>c</sup> quod Romae  
fuerunt mille quin-  
gentaeque, Ecclesie  
quarum maior pars  
nunc destructa est.  
<sup>d</sup> Et fuerunt ibidem  
quadringenta sexa-  
ginta

**T**Hese bee (1) for the  
most part the Reliques  
and Indulgences of the  
seven principall Chur-  
ches of the Citie of Rome:  
as also of diuers other  
principall parish Chur-  
ches and Chappels of  
the same Cittie.

Saint Silvester in his  
Canonicall, writeth that  
in Rome there were a  
thousand five hundred &  
five Churches, which for  
the more part are now  
defaced. And there were  
in the same Cittie foure-  
hundred sixtie and seven

(1) These be they  
that then were:  
namely some 300  
years ago; since then  
little hath been alte-  
red but the better  
way; for if some haue  
been taken away, or  
spent, or lost, many  
more haue beene  
conuained into their  
roomes, to the com-  
fortable vpholding  
of the Romane faith,  
as hee may see who  
will read Onuphrius  
and Villamont of this  
matter.

## Of the Indulgences and Reliques

of his Exchequer is neuer empty, and what silly fooles are the Heretickes to deprive themselves they know not of what?

• We read (say the *Caluinists*) in the fathers, of bookes Canonically, and the Papists tell vs of houres Canonically: but of any booke called by the name of Canonically it selfe, or any thing else so called, they might do well to haue told vs more plainly and particularly: for *Passevime* the Iesuite their good friend, who takes vpon him so exactly to describe all Authors and their bookes, speaking of this *Siluester*, mentioneth no such Booke, therefore take heed this Canonically proue not some Apocriphal, hidden and forged story. Thus prate the Heretickes out of their ignorance and presumption, not knowing that the holy and authentically Canon law of the Pope teacheth in the Decree, that the Popes Decretall Epistles are numbred amongst Canonically Scriptures: but these *Caluinists* care little, it seemes, what the Popes law saith, they are all for *Scripture, Scripture*, and that makes them such Heretickes as they be.

• If this be true, that there were in *Siluesters* time 1305 Churches in Rome, how comes it to passe (say the Heretickes) that the greater number is now defaced? It cannot bee said to bee done in time of persecution: for in *Siluesters* time the persecutions of the Heathen were all ceased. What then, hath Popish deuotion puld downe the Churches that the persecutions left standing? Hath Rome been Gods Church, and Gods house all these yeares, and yet puld downe about 800 Churches? They accuse Protestants of pulling downe Churches, but they cannot shew so many puld downe in this whole kingdome as here they haue done in one Citie: And for these that are downe, mens corruptions, not our religion tooke them away, sauing some few which being needlesse and superfluous, others or more in places more needfull haue been erected for them. But if any good Catholicke heare any Hereticke babling on this fashion, stoppe his mouth presently and tell him, that their Churches beeing Hereticall Churches, therefore the more the worse.

• None may say Masse at these Altars but the Pope, or those that haue license from him; but hee tels vs not (say the *Caluinists*) who may preach in their Pulpits. An idle objection, and so let all good Catholickes hold it: for what is Preaching to a Masse? euen nothing at all: nay, its hard to say whether the Roman Church hath got more good by Masses, or hurt by preaching; and therefore let all deuout Catholickes neuer stumble at it, if in all Catholicke bookes they finde the altar so much spoken of, and the pulpit so little: the Altar so magnified, and the Pulpit set aside: for his Holinesse well knoweth, it is the Altar that sends him in his rent, hee neuer got any thing by the Pul-



*ginta septem Ecclesie Parochiales priuilegiata gratia & sanctitate, & dicuntur Regales, quia à summis Pontificibus & Imperatoribus sunt constructa. In quarum summis altaribus solus Papa vel cui ipse licentiam dederit vel concesserit licite potest celebrare. Inter istas Ecclesias sunt septem priuilegiata maiori gratia sanctitate & dignitate & magis omnium regales: In quas prima & principalis dicitur Ecclesia sancti Iohannis in Laterano que*

parish Churches, priuiledged with grace (2) & holinesse: and these are called Churches Royall, because they were built by the Popes or by Emperours. In the high Altars of these Churches no man can (3) lawfully celebrate or say Masse, but onely the Pope himselfe, or he to whom the Pope giues or grants license in that behalfe. Amongst all these Churches there bee seuen (4) that be priuiledged with more holinesse and greater grace and dignity, and bee more royall then all the rest: of which seuen the first and principall is called the *Church of Saint Iohn the Laterane* which

(2) Lo, is not Rome a holy City, and is not she to be called *The Holy Mother Church*, where the very Churches haue grace and holinesse? The religion of the Protestants can giue grace but to men, but the Catholicke Religion euen to Churches, nay these hath holy bones, holy stones, and holy ragges, & holy haire, and holy swords, and holy water, and holy earth, & holy milke, and all things in a word as holy as herselfe. Therefore may not the Calvinists be ashamed to say, that she is not the holy Church?

3 Lawfully: By what law say the Calvinists? Not Gods certainly: for if God command to say a Masse, the Masse is not onely lawfull, but a good action: they

therefore meane their owne law, and they doe well to confesse that their Masse stands by vertue of their owne Law. Thus they prate: but alas for these idle heretikes! as though Gods law and the Popes law were not all one: yes assuredly, as sure as the Pope is Gods vicar: onely there is one difference, that where Gods law is defectiue, the Popes law supplies it, & where it is imperfect the Popes law addes perfection to it: therefore though the Masse stand by the Popes law, yet stands it surely & safely enough.

4 Now there be 7. but in the old Prouincial, which I haue seen manuscript in a farre more ancient copy, there were but fīue: but the Pope addes & alters at his pleasure, and as he seeth it for his profit: and good reason, for he is Christs vicar, and may doe that Christ left vndone.

## Of the Indulgences and Reliques

pits; what he hath lost by them hee knowes and feelles so well, that if he knew how to carry it cleanly, he would rid his Churches as cleane of them as he hath done of the Bibles in the vulgar tongue. In the meane time his Holinesse out of great wisdom, is content that any disgraces be cast vpon Preaching that can bee deuised, insomuch as if any bee great preachers in Catholicke Countries, it is enough to suspect them for heretickes, and their bookes must be purged, witnesse *Stella*, *Ferus*, and many others; and though Christ and the Scriptures seeme to magnifie preaching neuer so much, yet good Catholickes must not care for it, but must know that Christ spake what was fit for those times; but his Holinesse knowes and must appoint what is fit for these times: and therefore hee will notwithstanding giue it what place he list. And if any man offer to compare it with the Masse, it is little better then Heresie. But Frier *Lobo*, a great preacher in Rome, could not containe, but in the hearing of Pope Gregory the 13, deliuered this in the Pulpit: That it is of greater worth before God, and more profitable to the doer to heare Gods Word preached, then to see a Masse. But what followed? His holy stomacke could digest no such doctrine, nor indure such blasphemy against his God: and therefore forthwith he constrained the poore Frier to go vp againe, and in the same place to eate his words, & to teach the contrary. Thus he made him in the Pulpit to disgrace the Pulpit, & in the place of preaching to disparage preaching. And not thus content, he also suspended the Frier from preaching; yea his recantation could not keepe him from suspension: and no maruell, for hee that durst magnifie preaching about the Masse, is not a man fit to preach in Rome.

Neither is this practise contrary to our doctrine: for do not our Iesuits and Casuists teach and write, that as vpon the Sabbath day, the Commandement of the Sabbath enioynes not the inward worship of God, but onely the outward, \* (a peece of rare Diuinity.) So also that that outward or exterior worship (only commanded in that Commandement) consisteth onely in hearing the Masse; and as for praying or hearing of Sermons, they are not of the essence of that Commandement? Nay, our Church (say they) hath no law for hearing, or being present at any part of Gods seruice, but onely at the Masse: nor is it any where a custome in the Catholike Church that a man is bound vnder paine of mortall sinne, to pray to God on the Sabbath day, or heare the word preached, but onely to heare a Masse. (Oh sweete and dainty doctrines!) And these be no triuiall Doctors, but of our chiefe ring-leaders, especially *Arerius*, who was one of the principall founders of Iesuitisme

\* *Bapt. Corradus Resp. cas. con. To. 2<sup>o</sup>. quast. 253. art. 2<sup>o</sup>.*

*Nauar. in Manual. cap. 13. art. 30.*

*Furnus in verb. Festum pag. 378.*

\* *Soto de Iust. & Iure lib. 2. q. 4. art. 4.*

*Iac. de Graf. de decif. aur. To. 1<sup>o</sup>. lib. 2<sup>o</sup>. cap. 34. art. 8.*

*Azor. Institut. Moral. To. 1<sup>o</sup>. lib. 7<sup>o</sup>. cap. 3. q. 6.*

*Posses. Bib. sel. To. 1<sup>o</sup>. l. 11. cap. 1<sup>o</sup>.*

\* *Molanus Comp. pract. Theol. Tract. 2<sup>o</sup>. c. 9<sup>o</sup>.*

Of *S<sup>t</sup> John in the Laterane.*

*est caput totius orbis. Item Ecclesia sancti Iohannis est dedicata in honore sancti Saluatoris, & sanctorum Iohannis Baptiste & Euangelista. Et sunt ibidem quotidie xlviii. anni indulgentiarum & tot carena & tertie partis omnium peccatorum remissio. Item Papa Siluester & Papa Gregorius qui eandem Ecclesiam consecrauerunt dederunt tot indulgentias quot nemo numerare potest nisi solus Deus testante Papa Bonifacio qui dicit quod si homines scirent indulgentias Ecclesie sancti Iohannis quot essent, non transirent ad sanctum Sepulchrum in Ierusalem ultra mare ubi absoluntur a pena*

is the head of all the world. (5) Also this Church of *S<sup>t</sup> John* is dedicated in the honour of *S<sup>t</sup> Saviour*, and of *S<sup>t</sup> John* the Baptist, and *S<sup>t</sup> John* the Euangelist. In this Church of *S<sup>t</sup> John Laterane*, there be daily and euery day eight and forty yeares (6) of pardon, and as many *Quarantens*, together with the remission of the third part of all a mans finnes. (7) And further Pope *Siluester*, and Pope *Gregory*, who consecrated the same Church, gaue and granted therunto so many Indulgences, as none can number but God alone, as witnesseth Pope *Boniface*, who saith, that if men knew the Indulgences belonging the Church of *S. John*, and how many they were, they would neuer goe so farre beyond the sea, as to the holy sepulcher in Ierusalem, (8) but would spare so great a labour: for

5 The first principall Church in Rome is the Church of Saint John in the Laterane.

6 Euery day 48 yeares. It is in a yeare more the thirtie thousand yeares. Oh how bountifull the Pope is to all his good children.

7 Remission of the third part: but what wil that helpe a man seeing one will condemne him? Againe, see what a Vicar Christ hath, who can remit a third part, & keepe two thirds vnremitted for another occasion. Christ did neuer so, but forgave all or none. Thus prate the Heretikes: but let all good Catholickes onely regard what the Church saith, no matter what Christ said or did.

8 All men may beleeue there bee as many Indulgences in the one place as in the other, as it is very true that a blinde man sees as well at midnight as at noone-day.



## *The Indulgences and Reliques*

suitisme. This was he, whom as *Possevine* reporteth, *Gregory* the thirteenth, called to Rome, to be one of them that should make lawes and orders for the whole society. This holy Iesuite hauing gotten some secret inspiration from his Holinesse, and suckt out of the Popes owne breast more pure Popery then all the rest, he goeth further, and saith: It is the common opinion that there is no Diuine law compelling or commanding Christians to heare Sermons on the Sabboth or festiuall dayes. And whereas there was so much goodnesse in the Councell of *Trent*, as the Heretickes call it, or rather so much curiosity as we may say, as to decree that Bishops should diligently admonish their people, and tell them that they are bound to come to their parish Churches to heare Gods word. *Argirius* the Iesuite hath answere ready, that the Bishops are bid to *warne* them, not to *compell* them: and if that seeme too slight, he hath a better in store, whereas (saith he) the Councell would haue them come to heare Gods word, that must be vnderstood of the *Gospell* in the *Masse*: for is there not a Gospell read in euery Masse? and is not the Gospell Gods word? Then he that comes to the Masse heares a Gospell read, and consequently heares Gods word: Is not here deepe diuinity? and shall not an ignorant man be well edified when hee heares a peece of the Gospell read in Latine, whereof he vnderstandeth not one word? Yes doubtlesse, saith learned *Ledesma* the Iesuite, if they come with deuotion, and a good intent. Thus then you see that preaching is a meane master in respect of the Masse. And this is the reason why here and elsewhere in our Liturgies and chiefe and best bookes of state, as our *Missall*, *Pontificall*, *Ceremoniall*, *Sacerdotall* and the like, for one mention of a Sermon and a Pulpit, you shall heare a hundred times of an Altar and a Masse: And if this bee done by the Church, and that Church cannot erre, then all good Catholickes must know, that not Pulpits & Preaching, but Altars and Masses must they looke after. The Heretickes I confesse do hereat take great offence, and hereupon doe cauill and raile bitterly, and say, that it is no maruel to see the pope preferre the Altar before the Pulpit, & a Masse before preaching: for say they, and my eares haue heard them say it to my great grieve, if they gained no more by the one then the other, his Holinesse would be faine to strike faile, for the wings of his pride would soon be clipt. He tels vs (say they) of a miracle in Transubstantiation, that the Bread and Wine are turned into Christs Body and Bloid, and there remaines nothing but the fashion, colour, or likenesse of Bread and wine: But as our faith findes none such in Scripture, no more doth our bodily sence finde it in experience. But we can tell

*Et culpa: nam sic etiam absoluantur in Ecclesia sancti Iohannis predicta. Item dicit sanctus Bonifacius, qui deuote venit ad orandum in die consecrationis Saluatoris qui visibiliter apparuit nuni populo Romano, cuius dies est nona die mensis Nouembris, & est ibi remissio omnium peccatorum Constantino Imperatore supplicante, postquam Constantinus Imperator a lepra mandatus fuit per sacri baptismatis suspensionem dixit beato Siluestro Papa pater sancte domum meam in Ecclesiam ordinari, infunde in Ecclesiam tuam largam benedictionem omnibus venientibus ad eam. Respondens sanctus Siluester,*

say that they be there absolved *a pena & culpa* (both from the punishment, yea and from the guilt & sin also) even so are they likewise in the Church of S. Iohn aforesaid. Likewise the same S. Boniface saith, that he coming deuoutly to the said Church to pray, vpon the day of the consecration of S. Sauour, our Sauour appeared (9) visibly to all the people of Rome. And this day was the 9 day of the month of November: and there is there vpon that day remission of all sine, which was obtained at the supplication of Constantine the Emperor. For (saith hee) after that Constantine the Emperor was healed of his leprosie, by receiuing holy Baptisme, he said to S. Siluester the Pope, holy Father, I haue ordained or consecrated my owne house to bee a Church, thou therefore infuse and powre vpon this

(9) *Huguenoti* & heretickes thinke it a great matter that a Saint or an Angell should appeare to a man or a woman, but here they may see that is no great matter in the Catholicke Roman Church, when at one time, not an Angell nor a Saint, but Christ himselfe appeares, & that not audibly, but visibly, and that not to the Pope, or a few, but to all the people of Rome. No marvell surely, though that be a holy *citie*, where Reuelations are so common. And let no deuoute Catholicke doubt of this: for it's as certaine & true as that the host bleedes when it is pricked, or that a woman caried home an Host to charme withall: and when she could not worke her feat by it, threw it into the fire, but the Host spake to her, & said, Why wilt thou burne me? and leapt againe out of the fire into her lap. Vnbeleeuing Heretickes will laugh at these, but good Catholicks may as safely beleue the one as the other.



## *The Indulgences and Reliques*

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## Of the Indulgences and Reliques.

tell them of a much more true and sensible wonder daily amongst them: for their Pulpits are transubstantiated (if we may be so bold with their word, for Gods will not) into Altars; their Preachers into Priests, their Sermons into Sacrifices, their Bibles into Missals; and these are so absolutely altered, and really changed, that indeed there remaines nothing but names and shadows: For the other liues the substance. Pulpits (say they) are for Lent, Altars for every day. Masses are commanded, Sermons but aduised: Sermons may doe well, but Masses are necessary. The Bible hath bred many hereses, but the Masse booke breeds and feedes deuotion: Therefore Gods booke, the Bible, is to be removed from the people, as a dangerous thing, and the Masse booke of mans making, is to bee their daily bread. Is not this the same, say they, (or as bad) that Daniel prophesied of, that there shall be a King that shall doe what him list, and shall exalt himselfe, and magnifie himselfe against all that is God, and speake marvellous things against the God of Gods, and shall prosper till his wrath be accomplished, &c. Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for hee shall magnifie himselfe aboue all. And in stead of God, shall worship his God Manu, whom euery man shall thinke his fathers knew not. Whether their Masse be this Masse, here meant, or no, say they, we affirme not: once this is cleere, that hee hath turned his Masse into a Masse, and made an Idol of it, and worships in it a God of his owne making, a God that his fathers knew not: for his transubstantiation and his propitiatory sacrifice (which two be the life and soule of the Masse) were not knowne in the ancient and purest Church for 400 yeares after Christ. And this Masse is set vp in the very roome of God. For since the Masse was erected vnto this height it is at, Christ neuer had his due, but was despoiled of his Offices and Honour, Gods booke cast aside, and a Masse booke laid in his place: Sermons accounted but things indifferent, or conuenient, but Masses the onely necessary duty of the Sabbath day. And as he here saith, No man may say Masse at the high Altars of the seven Churches in Rome but the Pope, or his Deputie; but you shall finde no such prerogative for preaching here, or else-where. Arise O Lord, maintaine thine owne cause, against that Idol the Masse, and Masse of the Romish Synagogue: but truely and extraordinarily doe these idle heretickes prate: but let not this, nor ought that can be brought out of Scripture, trouble any good Catholicke conscience, there be but the temptations of the Diuell, let him hearken what the Pope teacheth, who is Gods Vicar, and Peters successor: and if they be good Catholickes, they know that he cannot erre; and that whatso-

euer

*Ite dicit; Dominus* Church thy plentiful  
*Iesus Christus, qui* blessings, for all that shall  
*se per suam miseri-* repaire and come vnto it  
*cordiam sanat;* Hereunto S. Siluester an-  
*& mundauit;* & Iuering said, our Lord Je-  
*purificet omnes ve-* sue Christ, who of his own  
*nientes sine peccato* mercy hath healed thee,  
*mortali ad locum* & cleansed thee from thy  
*istum quocunque* leprosie; cleanse & purifie  
*tempore Anni ab e-* from all their sins all that  
*orum peccatis. Et* come to this place with-

*nos auctoritate be-* our mortall sinne (10) at  
*atorum Petri &* what time of the years (10)  
*Pauli, atque nostra;* euer they come to it. And  
*remittimus & con-* we by the authority of S.  
*gedimus eis remis-* Peter and S. Paul, and our  
*sionem omnium pecc-* owne, do remit & pardon  
*atorum.* them, and do grant vnto  
them remission of all their  
sinnies.

*Item sanctus Grego-* Likewise S. Gregory, who  
*rius qui bene Eccle-* also consecrated this said  
*sia consecrauit repa-* Church after it was repai-  
*ratam post demolitio-* red; having been defaced  
*ne per hereticos, con-* by Heretickes, confirmed  
*firmauit indulgentias* all the aforesaid Indul-  
*predictas postas per* gences formerly founded  
*beatum Siluestrum.* by S. Siluester.

*Item, Bonifacius* Moreover, Boniface the  
*Papa dixit; indul-* Pope once said, The In-  
*gentias Ecclesie La-* dulgences that are to bee  
*teranensis nullus* had in the Church of La-

(10) This is most vn-  
doubtedly true, that  
whosoever comes to  
that Church, without  
mortall sin, shall ob-  
taine all these Indul-  
gences: and the very  
Caluinists and Luther-  
ans will not for-  
shame deny this. But  
if they be so curious  
as to reply and say,  
that none can come  
without mortall sin,  
and therefore by this  
grant none at all shal  
get any good, let  
them goe like busie  
heretickes as they  
are: for being Here-  
tikes they are not  
worthy to be censu-  
red but by fire and  
fagot.



## Of the Indulgences and Reliques.

such he doth or teacheth as he is Pope, is all one as if God did it or taught it: let hereticks then if they will, extoll preaching, let this satisfie deuout Catholicks, that here the Pope takes order for saying Masse, bestowing certaine Churches to himselfe, at whose high Altars none may say Masse but himselfe, or some by commission from him: but finde me any whose pulpits he reueres to himselfe: nay finde me any in whose pulpits he will come at all. No, it is too base a place, and preaching too painfull a duty for his holinesse, hee hath something else to doe, as namely, to create Cardinals, to translate Empires, and dispose of Kingdomes, to reade and answer letters from the Princes of the earth, and to giue audience to their Embassadors, to controule Kings when they displease his holinesse, and to excommunicate them if they submit not to his pleasure, and if they persist, to depose them, and discharge their subjects of their oath and alleageance, to giue their kingdomes to whom he list; and to raise their owne subjects against them; to augment Saint Peters patrimony, by procuring Princes and Dukes to giue him the reuerfions after them, to goe and take possessions of the Prouinces that fall to him by such excheques as *Clemens* the 5 did lately of *Ferrara*; to make leagues betwixt Princes, and to breake them when he seeth good, yea though they be confirmed by Oath and Sacrament \* (as *Paul* the 3. did against *Henry* the 8 of *England*) *Pius* 5 against *Elizabeth*, and *Sixtus* 5. against *Henry* of *France*) to canonize and make Saints at his pleasure, to set vp shrines for them, and appoint them their holy daies: as *Sixtus* the sixth lately made a new Spanish Saint, (namely *S. Diego*) whom he canonized at the request of the last *Phillip*, to encourage him in the inuasion of *England*, \* *Vide canonizationem Anno 88.* To make new holidayes (and alter the Kalender as *Gregory* the 13. did) putting out many of his old Saints, by whom he hath got well, and are now past date, and out of memory, and to put in new ones in their roome, which as new broomes shall cleanly sweepe vp the gold of the world into his Coffers. These are employments fit for Popes, and not to busie their brains, and spend their spirits about preaching. And are these all? Nay, who is able to recount all the honourable affaires his Holinesse hath to manage. Therefore sit vpon these foolish heretickes, who hold that the Pope ought to preach. For is not he the vniuersall Bishop of the world, and Pastor of Pastors? and is not all the world his prouince? and is not the care of the whole world, and gouernement of the whole Church laid on his shoulders? how then can he finde time to preach? For besides all the aforesaid weighty employments, he hath much more to do, and which none can doe, but himselfe.

Of S. Iohn in the Laterane.

numerare potest ego terane no man can num-  
tamen omnes confir- ber, (11) yet I confirme  
mo. them every one.

CHAR. 2.

Reliquia eiusdem  
Ecclesie.

CHAP. 2.

Of the Reliques in the  
said Church of La-  
terane.

**I**n illa Ecclesia est  
In quodam Capella,  
que vocatur Sacri-  
stia, ibi est Altare  
sancti Iohannis quod  
habuit in Deserto  
& ibi tabula super  
quam cenauit Chri-  
stus cum suis disci-  
pulis in cena Domi-  
ni.

**I**n this Church of the  
Laterane there is a cer-  
taine Chappell which is  
called the Sacrist, or the  
Vestry: in it there is S. Iohns  
Altar (12) euen that very  
Altar which he had in the  
Wildernesse. And there is  
also that very Table vpon  
which Christ supped with  
his Disciples at his last  
supper.

Ibidem est testa-  
mentum vetus, sci-  
licet, virga Moyses  
archa fœderis. Ista  
omnia apportauit  
Titus & Vespasianus  
de Ierusalem cum quatuor  
columnis eris, que  
stant circa summum  
Altare, ubi sunt ca-  
pta

In the same place is the  
old Testament, to wit, Mo-  
ses his rod, & the Arke of  
the Couenant. All these  
did Titus and Vespasian  
bring thither from Ierusa-  
lem, together with those 4  
great brasen pillars which  
now stand about the high  
Altar, within which Altar  
are the heads of the blessed

(11) Here againe the  
heretickes will laugh  
& say, that it is most  
true, they that are  
not at all cannot bee  
numbred, as no man  
can number or count  
the gold in a beggars  
purse, because there  
is none. But these  
shew themselues bold  
heretickes indeede,  
that dare suppose ho-  
ly Pope Boniface, es-  
pecially the 8. would  
equivocate.

(12) Here the Here-  
tickes may see how  
ancient Altars be, for  
as sure as this is true,  
Altars bee as old as  
since S. Iohn Baptist.  
Now whether this be  
that very Altar or  
no, & whether these  
vnder-named, be not  
the very Table that  
Christ supped at, and  
Moses his rod, & the  
right Arke of the co-  
uenant, Heretickes  
will make question,  
but good Catholicks  
will as firmly be-  
leeue it and more,  
then they will that  
the booke of the Re-  
velation is Canonical  
Scripture.



## Of the Indulgences and Reliques

*Greiserus de Cruce,  
Tom. 1. Cap.*

Selfe, as namely, to receiue appeales from all parts of the world made vnto him, to review matters iudged, and reuerse, disanull, and alter them at his pleasure, to nominate and fill the Abbacies and Bishopricks of the world as they fall voyd, to elect into all places, or at least to confirme the elections made by others, to send his prouisions into all Lands for what liuings he list, against they be voyd, that hee may haue them to gratifie his Minions: to appoynt generall Councils, when and where, and as oft as hee pleaseth, to call them, continue them, proroge them, remoue them, dissolue them: to nullifie or confirme them as he list; or to take that that is for him, and reiect that that is against him, as hee did, and yet doth in the Councils of *Constantinople*, *Chalcedon*, *Constance*, and *Basill*: To deuise and create new reliques when the old ones are lost, perisht, or worne, and to hallow them, that deuout Catholickes may haue what to worship, and so may be encouraged to pay their rents well: and when need is, to execute his admirable skill in Arithmetical Multiplication, or rather his transcendent power and Omniporency for the multiplying of holy reliques, as hee did to the great comfort and edification of his Church, when he multiplied *S. Iohn Baptists* head, of one making three, and of the three Kings of *Collen*, making three more: and found out a third arme of *Saint Peter*, and that litle and cursed Crosse which *Simon of Cyrene* once bare vpon his shoulders, he by his mighty power hath multiplied in such sort as now neuer a ship in the world, can carry it. And as he multiplied the substance, so hath he changed the nature and quality, for being cursed before, he hath made it now so blessed, that (as he teacheth) it ought to be worshipped with the same worship as Christ himselfe. Oh silly heretickes, that will tye him to study and preach that hath these things to doe: what, thinke they that these can be done in a day? No, no, it hath cost the holy Mother Church many a yeares labour, and it hath sore beaten her braine to bring these matters to this passe. As for the multiplying of the nails that fastned *Christs* body to the crosse, which of 3, are brought to more then 23: that we will not speake of, as being but a small matter: for every Goldsmith can make of one great plate of gold 100 litle ones, and every one as good gold as the great one, but let vs leaue that, and proceed to see what further employments his holinesse hath. Hath he no more to doe? Yes, to weed out the heresies that spring so fast with the hookes of his holy Inquisitions, to confute the heretickes with these excellent arguments of Fire and Fagot, Daggs and Duggers, Pistols and Poniards, Murders, and Massacres: to looke to the bookes and writings of the world, that nothing be left



**Of S. John in the Laterane.**

*plura beatorum Apo-  
stolorum Petri &  
Pauli. Et quando ista  
capita monstrantur  
tunc sunt ibi tot in-  
dulgencie quas sunt  
ad sanctum Petrum  
in ostensione Vero-  
nica.*

**Apostles Peter and Paul.**  
And when these heads be  
shewed vnto the people,  
then there are as many In-  
dulgences at that Church  
as there bee at S. Peters  
Church (13) at the shew-  
ing of Veronica. (\*)

(13) True, as many  
in the one place, as  
in the other.  
(\*) Hee meanes a pi-  
cture of Christ, wh  
they say he gaue to  
a woman called Ve-  
ronica, in that hand-  
kercher which shee  
gaue Christ to wipe  
his face withall.

*Item imago De-  
mini que depicta est  
in pariete non per  
manus hominum,  
sed Diuino opere, co-  
ram omni populo  
Romano apparuit  
quinto Idus No-  
uembris. Item Can-  
dele aurea que fue-  
runt in priori Taber-  
naculo.*

**Also there is the Image**  
or picture of our Lord,  
which was painted vpon  
the wall, not with mans  
hands, but by the Diuine  
worke of God, before all  
the people of Rome. (14)  
And this Image thus ap-  
peared vpon the 5. day of  
the Ides of Nouember. Also  
there are the golden Can-  
dlestickes that were in the  
first Tabernacle of the old  
Testament.

(14) Here is a picture  
that is worth spea-  
king of, which God  
himselfe painted. If  
the hereticke Calue-  
nists did belecue that  
God made this Pi-  
cture, they would not  
be so earnest against  
Images. But they  
(poore soules) thinke  
that some of the cun-  
ning Clergy of Rome  
made it secretly in  
the night, or some  
way else conueighed  
it thither. And thus  
they wilfully cast a-  
way themselues, as  
though the holy Mo-  
ther Church of Rome  
would say this if it  
were not true.

*Item, mensa in  
qua lex est scripta  
digito Dei.*

**Also the Table wherein**  
the Law was written with  
the finger of God. (15)

(15) The Heretickes  
also will not beleue  
that these be the true  
Tables wherein the  
Law was written, be-  
cause the Iewes that  
are in Rome in great  
abundance would by  
one meanes or other  
haue got them away, though it had cost them their liues:  
but no matter what Iewes or Heretickes say, as long as  
the Holy Mother Church tels vs these be they.

*Item, de quinque  
panibus ordeaceis  
& duobus piscibus  
ex quibus saturati  
fuerunt quinq; mil-  
lia hominum.*

**Also some of the 5 barley**  
Loaves and two Fishes,  
with which fise thousand  
men were fed by Christ.

**Item** the Holy Mother Church tels vs these be they.

## Of the Indulgences and Reliques

left that may make against him: to allow what and how many hee will haue read, and to barre or prohibite all the rest: and for those that are to be read, to alter them as hee seeth cause taking out what makes against him, and putting in what may make for him: surely he hath little time to spare, that hath all this to doe. And yet hee hath more to doe, namely, to create new religions, and set vp new orders. For Christ when hee ascended, left but one religion in the world: but to multiply that one into many, and to deriue too feuerall from it, and yet all these to be religions: this labour, because it befeemed not the Author of ynity to leaue many, but one religion, he left to his Vicar, who hath performed it most diligently: for since his Ascension into heaven, he hath reared vp at least an hundred more then Christ euer thought of: and yet stil euery day he deuisech more, all tied together by the tailes, like *Sampsons Foxes*, but euery one looking and drawing seuerall wayes, one pulling against another, one enuying and supplanting another, so that another businesse that much troubleth him, is to reconcile them one to another, and yet all he can doe, is not sufficient to keepe them in loue and amity. And when hee seeth any of them grow too high, and too full of wealth, then another part of his care is to squeeze the sponge, being too full, as hee did the Templars for their lands and riches, whose order he puld downe, and burnt their *great Maister at Paris*. Thus to create new religions, and erect new orders, to keepe them from one ouerthrowing another, and to dissolue them againe when he seeth cause, are not these sufficient imployments to keepe him from preaching, if he had no other? yet there is one more, and that no small one, which he hath to doe, namely, to looke to the succession of Princes, and to take care how kingdomes may be provided when their Princes either dye, or be by him deposed. As *Innocentius* the fourth hauing deposed *Frederick* the Emperour, *Alexander* the fourth took paines to make a Decree touching the succession of the Empire, publishing a Bull, prohibiting and forbidding the Electors to chuse *Conradus* his sonne to be Emperour. A fact without example, and beyond beliefe, that a forraine Prince should publicly dare to interpose himselfe in a forraine election, and publish his letter to the world written against that Prince, whom the Princes Electors, and all the Christian world had their eyes vpon, as the most probable successor of the Empire. But by this, that idle Heretikes, *Huguenots*, *Caluinists*, and *Lutherans* may see that the Pope is tied to no presidents of other Princes; nay, he is to giue example to all, but to take of none; and they may see, that the fact that would haue beene foule in another Prince,



*Of S. Iohn in the Lateral.*

*Item, tunica in-*  
*confutalis, quam fe-*  
*cit Maria virgo*  
*mater Domini no-*  
*stri Iesu Christi.*

*Item est ibi vesti-*  
*mentum purpureum*  
*quod Maria sibi fe-*  
*cit.*

*Item est ibi de san-*  
*guine & aqua flu-*  
*ente de latere Chri-*  
*sti.*

*Item de loco ascen-*  
*sionis domini in ca-*  
*lam.*

*Item de crinibus*  
*& sanguine beati*  
*Iohannis Baptista.*

*Item de pulvere*  
*& cinere corporis e-*  
*ius combusti.*

*Item cilicium e-*  
*ius quod fuit de pel-*  
*libus Camelorum.*

*Item tunica san-*  
*cti Iohannis cum*  
*qua duos mortuos*  
*resuscitauit.*

*Item de Manna*  
*sepultura Iohannis*  
*Baptista, quod fuit*

Also the coate without  
seame which *Mary* the vir-  
gin and mother of our  
Lord made for Iesus her  
sonne.

And there is also the pur-  
ple garment that *Mary*  
made for her selfe.

Also there is some of the  
bloud and water that flo-  
wed out of *CHRISTS*  
side.

Also some of the ground  
where Christ stood when  
he ascended into Heauen.

Also some of the haire  
and of the bloud of *S. Iohn*  
*Baptist.*

And some of the dust  
& ashes of his body when  
it was burnt.

And the haire-cloath  
which hee ware, being of  
Camels skins.

There is also the Coate  
of *S. Iohn* the Euangelist,  
with which hee raised vp  
two dead men to life.

And there is some of the  
Manna of *S. Iohn Baptist*  
his Sepulchre, which was



## Of the Indulgences and Reliques.

is in him not onely iustificable, but commendable. And though they babble and say, that if the wise and iudicious reader make himselfe the reader of that Bull, (for it is inrolled in the publique Register, and inserted for a perpetuall president in the continuation of the corps of his Canon law) he will see in that one alone the compleat and lively picture of the great Antichrist: yet all good Catholiques know, that therein they doe but shew themselves open Heretickes, that dare call in question the facts of their holy Father: who though he should draw millions of soules into hell, yet no mortall creature ought to say; *Sir, why doe you so?* And also it did little hurt, for that *Conrade* euen maugre the Popes malice, as the heretickes say, was chosen Emperour; yet shewed it the Popes good will and godly care ouer kingdomes, that they may be provided of such successors as may be to his liking: and it shewes in what holy and mortified cogitations and actions he spends his time, namely in disposing the Crownes and Kingdomes of the earth.

Now then put all these together, & are not these fit and proper imployments for the Popes Maiesty? A *Figge* therefore, or rather a *Fagot* for these foolish Heretiques, that will tie his Holinesse to preach? What? is it fit his soueraignty should forbear and forsake these supreme prerogatiues, and stoope downe to so base a business as preaching is? No, no, *Aquila non capit muscas*. Indeed the case was otherwise heretofore in former ages, but they are gone. Preaching might besecme *Gregory*, or *Leo* the great, or their Predecessors, and no maruell, for seeing then there were Emperours that would gouerne the world, and *Italy* itselfe, and set peace betweene kingdomes, call generall Councils, keepe the Pope within compasse, and command him to his duty; What therefore had the Popes to doe but to Preach? But *Hec atas alios mores postulat*: then the Popes called and acknowledged the Emperours their Soueraigne Lords, now they be their seruants, and if they please them well, their beloued white sonnes, and shall haue the honor to hold his stirrop, leade his horse, hold the balen, when he washeth, and bring vp the first dish when his Holinesse eates. Then therefore they had time and leasure to preach; but now as we haue shewed they haue so farre better businessses to attend, and so farre higher imployments to manage, that they haue no leasure.

*Non valet oratione rebus adesse laus*  
Again, those idle and adle-headed Heretickes that would tie the Pope to the Pulpit, neuer consider that every man is to be disposed to that which he is fittest for, and which thine best in his hands. Now doe we not know, that Pope *Iohn* the 22.

when

Of S. Iohn in the Laterane.

*inuentum in sepul- found in his graue euen a  
tura sua magna pul- great pot full.  
la plena.*

*Item Imago Do- Also, there is an Image  
mini nostri Iesu of our Lord Iesus Christ,  
Christi quam fecit which Nichodemus made  
Nichodemus sicut as the Iewes were a bea-  
Indei Christum per- ting him. (16)  
casserunt.*

*Item ibi est linte- Likewise, there is that  
um cum quo Christus very linnen cloath or to-  
pedes suorum Disci- well with which Christ  
pulorum terxit in ca- wiped his Disciples feet  
na Domini. at his last supper.*

*Item praputium There is also the fore-  
Domini Iesu Christi skinne of Iesus which was  
quod sibi abscissum cut from him in his cir-  
fuerat in Circumci- cumcision. (17)  
sione Domini.*

*Item caput Za- Furthermore there is the  
chariae Propheta, & head of Zacharias the Pro-  
caput sancti Pantra- phet, and of S. Pancrase,  
cij de quo sanguis e- out of which bloud did  
manauit ad tres di- streame forth for 3 dayes  
es quoniam Ecclesia La- space when the Church of  
teranensis combusta Laterane was burnt.  
fuit.*

*Item stapula san- Also there are the bree-  
cti Laurentij. ches of S. Laurence. (18)*

*Item una Capsa Also, there is a Casket  
plena reliquijs Ma- full of the Reliques of Ma-  
ria Magdalene. ry Magdalen.*

Item

D 2

(16) A very fit time to take a mans picture when one is beating him. But it seems Nichodemus was a very cunning painter.

(17) This fore-kin was missing many years, but it was found againe (saith Onuphrius) such good happe hath the holy Church of Rome, that if any reliques be stolne or lost, they are found againe in a short time, some are so bold to say, that others are put in their roomes, but they prate like Hereticks.

(18) Was it not a strange thing, that when S. Laurence was broyled to death on the grid-iron, the fire that burnt his flesh and bones, would not touch his breeches. The Catholicke Roman Church is full of these miracles, let the Caluinists match them if they can.



## Of the Indulgences and Reliques

who would needs be so busie with preaching (which indeed he vsed more then many before him, and all after him) hath giuen a president to all his successors: for did not he fall vpon the rocks of strange opinions, little lesse then heresies in the iudgement of his owne friends? And hath not *Ocham* the famous *Franciscan* Frier, written an accusation against him, that not in one, but in many Sermons, he taught not one or two, but many seuerall (and some condemned) heresies? Such was the success of his preaching, and so ill hath preaching succeeded in the hands and mouthes of Popes. Whereas contrariwise when they goe about the consecration of Bishops, coronation of Emperours, deposing of Hereticke Kings, disposing of their Kingdomes, granting dispensations, sending out Indulgences, receiuing appeales, answering Embassadors, taking of homages, releasing of oathes, dissoluing of leagues, intermeddling in the affaires, and interposing in the elections of Princes. In these, and such as these, which so well beseme the Maiesty of the Pope, he proceeds and prospers, and hereby he hath advanced and magnified his seate, in the eyes of all his friends and fauourers; whereas when Pope *Iohn* the 12. forgetting himselfe, and the honour and Maiesty of his place, would fall a preaching, he incurd at the least so strong a suspicion of Heresie, as neither his Penitentiary *Pelagius* with all his teares, could wash away: nor his successor *Benedict* with his interpretatiue Bull to that purpose set out, could remoue: nor *Bellarmino* and all his beloued friends with their best wits and learning, can wipe off to this day; nor euer will whilst the works of learned *Ocham* doe liue in the world. Is it not therefore an idle conceit of these bawling hereticke, that will haue the Pope to preach, which in these latter times of the world doth so ill beseme them, and prospers so badly in their hands?

And if they object, that Preaching is a principall part of diuine seruice, and of Gods worship: and therefore best of all be- seems the Pope that is Gods vicar, & neerest to him: Let them know busie fooles as they be, that it is not determined among the Schoolemen and Casuists, whether hearing a Sermon bee at all commanded, or rather but counselled and aduised: so that herein they doe but shew their owne Ignorance. But the great learned Iesuite *Axorius* can teach them, and beside him *Molanus*, that it may well be a counsell to heare a Sermon on the holy day, but they are assured there is no commandement for it: so that the doing of it may be a worke of supererogation, but cannot be a dutie of necessity. But if it were allowed to these hereticke, that it were a necessary dutie to make and heare Sermons, and a part of Gods worship; yet sure they cannot bee so ignorant.



Of S. Iohn in the Laterane.

Item, sudarium Christi.

Also Christs handkercher.

Item Cyphus ex quo sanctus Iohanne bibit venenum.

Also the Cuppe out of which S. Iohn drunke the poyson.

Item Camisa quam beata Maria virgo fecerat mbristo.

Also the shirt which the blessed virgin Mary made for Iesus.

Item pannus ille quem beata Maria dedit filio suo pendente in cruce circa femur.

Also that linnen cloath which the blessed virgin gaue vnto Iesus, about his thigh, as hee hung on the crosse.

Item magna pars de cruce Domini.

There is also a great deale of the crosse it selfe our Lord died on.

Item duo dentes de sancto Petro.

Also two of Saint Peters teeth.

Item in eadem Ecclesia est una Cappella que vocatur ad sancta sanctorum: in quam mulieres non intrans, & ubi est una facies saluatoris quando fuit quatuordecim annorum.

Moreover in the same Church there is another Chappell, which is called the *sancta sanctorum*, or *holiest*, wherein so women may not enter. In it is a picture of our Saviour, that was taken when hee was foureteene yeares old.

(19) Not on the day time by any meanes least they should pollute it, but is not so on the night.

(20) If there bee remission of all sinnes there, why are women excluded? because they haue no sin? or because they need no remission, or they must not haue remission so lightly as men? Let every good Catholicke aske his Confessor this question.

Et ibi est omnibus diebus remissio omnium peccatorum

And in that Chappell there is daily & euery day remission of all sins. (20)

## Of the Indulgences and Reliques

who would needs be so busie with preaching (which indeed he vsed more then many before him, and all after him) hath giuen a president to all his successors: for did not he fall vpon the rocks of strange opinions, little lesse then heresies in the iudgement of his owne friends? And hath not *Occham* the famous *Franciscan* Frier, written an accusation against him, that not in one, but in many Sermons, he taught not one or two, but many seuerall (and some condemned) heresies? Such was the success of his preaching, and so ill hath preaching succeeded in the hands and mouthes of Popes. Whereas contrariwise when they goe about the consecration of Bishops, coronation of Emperours, deposing of Hereticke Kings, disposing of their Kingdomes, granting dispensations, sending out Indulgences, receiuing appeales, answering Embassadors, taking of homages, releasing of oathes, dissoluing of leagues, intermeddling in the affaires, and interposing in the elections of Princes. In these, and such as these, which so well besecme the Maiesty of the Pope, he proceds and prospers, and hereby he hath advanced and magnified his seate, in the eyes of all his friends and fauourers; whereas when Pope *Iohn* the 22. forgetting himselfe, and the honour and Maiesty of his place, would fall a preaching, he incurd at the least so strong a suspicion of Heresie, as neither his Penitentiary *Pelagius* with all his teares, could wash away: nor his successor *Benedict* with his interpretatiue Bull to that purpose set out, could remoue: nor *Bellarmino* and all his beloued friends with their best wits and learning, can wipe off to this day; nor euer will whilst the works of learned *Occham* doe liue in the world. Is it not therefore an idle conceit of these bawling heretickes, that will haue the Pope to preach, which in these latter times of the world doth so ill besecme them, and prospers so badly in their hands?

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Of S. Iohn in the Laterane.

*Item, sudarium Christi.* Also Christs hand-kercher.

*Item Cyphus ex quo sanctus Iohanne bibit venenum.* Also the Cuppe out of which S. Iohn drunke the poyson.

*Item Camissa quam beata Maria virgo fecerat mbristo.* Also the shirt which the blessed virgin Mary made for Iesus.

*Item pannus ille quem beata Maria dedit filio suo pendente in cruce circa femur.* Also that linnen cloath which the blessed virgin gaue vnto Iesus, about his thigh, as hee hung on the crosse.

*Item magna pars de cruce Domini.* There is also a great deale of the crosse it selfe our Lord died on.

*Item duo dentes de sancto Petro.* Also two of Saint Petersteeth.

*Item in eadem Ecclesia est una Cappella que vocatur ad sancta sanctorum: in quam mulieres non intrant, & ubi est una facies saluatoris quando fuit quatuordecim annorum.* Moreouer in the same Church there is another Chappell, which is called the *sancta sanctorum*, or holty of holiest, wherein so women may not enter. (19) Not on the day time by any meanes least they should pollute it, but is not so on the night. In it is a picture of our Saviour, that was taken when hee was foureteene yeares old. (20) If there bee remission of all sinnes there, why are women excluded? because they haue no sin? or because they need no remission, or they must not haue remission so lightly as men? Let euery good Catholicke aske his Confessor this question.

*Et ibi est omnibus diebus remissio omnium peccatorum.* And in that Chappell there is daily & euery day remission of all sins. (20)



## Of the Indulgences and Reliques

ignorant as not to know, nor so prophane as once to doubt, but that the saying and seeing of a Masse is farre before it. For thus doe all the best approued Schoolemen and Casuists teach with one voyce, and do reproc the elder Doctors, or docters rather for their presumption in holding the contrary. For *Summa Angelica*, and *Summa Rosella* doe both teach, that where it falles out (which these Heretickes ought to know falls not often out in Popish Churches) that on one day a Sermon and a Masse so come together, as both cannot be heard, but the one must necessarily be omitted: in this case the Masse is to be left and the Sermon preferred. And these sottish fellows seeme to proue their assertion out of the *Canon-law*, and out of *Bernard*, and out of *Austine*, (and it's maruell they brought not *Scripture* for them also, as all these heretickes, and maintainers of new opinions vse to doe.) But let all these stoope, for a *Iesuite* comes in place, let the *Canon-law* vanish like smoake, let the *Doctors* goe to the Schoole againe and learne, and let the *Scripture*, that dumbe Iudge, stand aside in a corner, and let vs hearken to the irrefragable, ynanswerable, soueraigne, and superexcelllent determination of the Iesuits, *The men that were borne to blesse the world, to saue it from sinking, to purge it of Hereticall bookes, and rid it of hereticall Kings, to restore learning, and preserue the truth, which without them had perished, to make plaine and perfect the Scriptures, which till their time lay neglected, to compose all controuersies, reade all riddles, know all secrets, heare all confessions, and (to discover no more then makes for their purpose) censure all questions, satisfie all consciences, resolve all doubts; and in a word, to be the very Oracles of the Christian world, as holy, as true, and as infallible as ever was that of Delphos, or Iupiter Hamon.* I say, let vs hearken how those reuerend Iesuits, and for them all, how renowned *Azor*, one of their most glorious Fathers, and founders of that blessed company, handles this question.

It's moued (saith hee) and made a question, if on one day a Masse and a Sermon doe so concur, as both cannot be heard, whether is to be omitted with lesse losse and shame. The fore-named Doctors, and many other more (Dunces as they be) doe teach that the Masse must yeeld to the Sermon.

And the good Iesuit ingenuously confesseth, which hee doth: not for that hee holds Iesuits tied to speake truth (who can speake nothing but truth, and whatsoever they speake, is therefore truth because they speake it) but because the more and greater his Aduersaries be, the more glorious is the victory: Therefore he freely confesseth, that many of the Popish Doctors be of the same opiniou; and that they ground  
this

Of S. Iohn in the Laterane.

*à pena & à culpa &* both *à pena & culpa*, from  
*circa eandem Capel-* the punishment and the  
*lam est vnus assen-* sinne also. Not farre from  
*sus triginta trium* the same Chappell there  
*graduum* quotes is an ascent of three and  
*homo aliquis illos* thirty steps, and how oft  
*devote ascenderit* soever any man shall de-  
*de quolibet gradu* noutly ascend vp that lad-  
*habet mille annos* der, for euery step he hath  
*Indulgentiarū, qui* a thousand yeares of par-  
*gradus apportati* don: (21) these steps were  
*sunt de Ierusalem,* brought from *Ierusalem*,  
*quos etiam gradus* and be those very steppes  
*Iesus ascendit ad* which Christ ascended  
*Pilatum presidem.* when hee went vp before

*Pilate* the President, to his  
judgement.

(21) so then the go-  
ing vp of these steps  
procures to a man  
three & thirty thou-  
sand yeares of par-  
don: oh what a boun-  
tiful Lady the holy  
Mother Church of  
Rome is!

*Item Cathena cum*  
*qua venit sanctus*  
*Iohannes de Ephe-*  
*so Romam & for-*  
*pices cum quibus fu-*  
*it confusus de manda-*  
*to Domitiani.*

Also there is the chaine  
with which S. Iohn was  
bound when hee came  
from Ephesus to Rome, and  
the sheares with which he  
was polled at the cōman-  
dement of Domitian. (22)

*Item velum quod*  
*portavit beata Ma-*  
*ria in capite.*

Also the virgin *Maries*  
vaile with which she vsed  
to couer her head.

(23) There bee the  
sheares that polled  
him, but where is his  
haire? surely they  
were too blame to  
leauē the haire, that  
were so carefull to  
preserue the sheares,  
especially seeing  
they haue the haire  
of other Saints.

*Item de arundine*  
*cum quo percusse-*  
*runt Christum in*  
*domo Pilati.*

And some of the Reede  
with which they smot Ie-  
sus in *Pilate* house.

*Item fabula ple-*

And a Table full of the



## Of the Indulgences and Reliques

this their opinion upon the *Decrees*, and vpon *S. Bernard*, and *S. Augustine*. But what are all these to such sincere, learned, and iudicious men as the Iesuits, euen nothing at all when once the truth comes in question: for then downe goe *Dollors*, *Fathers*, *Councils*, *Scriptures*, and all to make roome for the holy Catholique *Romish Truth*, out of the Iesuites holy mouthes. In which Catholique zeale, the noble Iesuit thus resolues the question.

But whatsoeuer (saith he) these, or any of these, or all these, or any other doe thinke, *It is to bee said*, (Marke yee dull Heretiques, with what maiesty a Iesuit concludes against Canon-law, Schoole-men, and Fathers, and tremble when you see what potent aduersaries you haue of them.) *It is* (saith he) *to be held without controll*, *That the Masse*, which is to be heard by the Churches commandement, is to be preferred before the hearing of the holy word of God.

And marke his reason whereby hee proues it: for though it bee no reason to expect a reason from so great, so graue, so godly men as the Fathers of the Society, who by their nature and constitution will not thinke, speake, nor doe any thing without a reason; yet is his Father-hood here pleased to giue vs a reason: but marke it I say againe, for it's as good, as honest and as religious a reason, and as well-beseeming a Iesuit, as the opinion it selfe.

The Masse (saith he) is to be preferred before the Sermon, and the Sermon is to be omitted for the Masse, for that (saith he) there is great difference betwixt that that is due by Commandement, and that that's due by Counsell: for that that's due by Commandement may not bee omitted, nor can be, vnder paine of mortall sinne. But it is no sinne to omit that that's due onely by Counsell: Now the Masse is commanded, Preaching is but counselled: to heare a Masse a man is tied by vertue of the commandement, to heare a Sermon he is but counselled, or aduised: therefore it's apparant, that a man is bound to preferre the Masse before a Sermon, and to omit or loose a Sermon for a Masse.

And thus so learnedly, so holily, so irrefragably is this question resolued, that none but professed foes to the holy *Romish Church*, and open enemies to the Masse, and aduancers of that dangerous booke called the *Scriptures*, (and who therefore are iustly condemned for Heretiques) can, or will, or dare gainsay it. And as for those that durst hold the contrary, though they were none of them of these vp-start Heretiques, yet it's not fit that they passe without reproofe, and iust cen-  
sure



na de reliquijs Mar-  
tirum, Confessorum,  
atque virginum, &  
magna pars vera  
CRUCIS.

Item, de vesti-  
mentis, lacte, capillis  
beate Mariae virgi-  
nis.

Item, de capillis  
sancti Iohannis bap-  
tiste.

Item, iuxta lau-  
crum omni die est  
remissio omnium  
peccatorum in quem  
locum non intrant  
mulieres.

Item, in Aula do-  
mini Papa sunt tria  
ostia & cuiuslibet in-  
tro eunti per unum,  
& exeunti per ali-  
ud, conceditur xliij  
anni indulgentie,  
& tot carere. Et in  
parte orientali Ec-  
clesia capitalis sunt  
tria ostia que por-  
tata fuerunt de Je-  
rusalem.

reliques of Martyrs, Con-  
fessors and virgins: and a  
great quantitie of the true  
Crosse. (23)

And of the apparrell,  
milke and haire of blessed  
Mary the virgin.

And of the haire of Saint  
Iohn Baptiste.

Moreover, in the place  
where the Font is, there is  
euery day remission of all  
sins to be had. But as for  
women, they may not en-  
ter into that place. (24)

Also in the Hall of our  
Lord the Pope, there bee  
three doores, and to euery  
one that enters in at one  
door, & goeth out at ano-  
ther (25) are granted foure  
and forty years of pardon,  
and as many quarantanes.  
And in the East side of the  
principall Church of La-  
terane, there be 3 doores  
which were brought thi-  
ther from Ierusalem.

(23) The Crosse on  
which Christ died,  
which Simon once  
bore, is multiplied by  
miracle. For an hun-  
dred yeares agoe, E-  
rasmus wrot, the grea-  
test ship in the world  
could not carry the  
peecees of it, that are  
kept, shewed, & wor-  
shipped in the holy  
Churches Roman, let  
the Heretickes shew  
such a miracle if they  
can.

(24) Poore women  
of Rome, what haue  
you done, that you  
still may not come  
where remission of  
all sins is to be had?

(25) Here is an easie  
peece of penance in-  
deed: hee that will  
not go in at one door,  
and out at another  
for 44 yeares of par-  
don, surely he is vn-  
worthy of them: so  
what an easie, sweet,  
and comfortable re-  
ligion the Catholick  
Romish is: what can be  
lesse required of a  
man then this: hee  
will not doe this will  
do nothing.

## Of the Indulgences and Reliques.

sure for this their so grosse ignorance, or Erroule impiety, as to prefer a Sermon before a Masse, and therefore saith the Iesuite religiously and learnedly, like himselfe:

If this be so, it will bee here demanded, whether *Augustin*, and the rest that hold this *Detestable Error*, that a Sermon is to bee heard rather then a Masse, bee to bee condemned as holders of a *Temerarious* opinion. Some saith he, absolutely condemne it and them so to bee. Others hold it to bee a false Opinion, but not *Temerarious*: And thus they excuse them, and they glosse it ouer with some shewes and shadows of argument; as if it were a hard case for the Church to tye a man, for the gazing of a masse, to loose so great a matter as a Sermon. But this is idle (saith the Iesuite) and therefore (for you shall alwaies see Iesuites take the better part) seeing they haue no good reason for their opinion, in my iudgement the opinion is to be holden *Temerarious*, and they to bee condemned to haue spoken *Temerariously*, that is, rashly, vnadvisedly, and without iudgement.

So then these Heretickes might see, if they were not blind, that in the holy Romane Church, it is so firmly holden that a Sermon is not so good, so holy, so necessary, as a Masse: That whoever holds the contrary, be it *Caluinist*, or Schooleman, Father or Councell, they are subiect to censure and punishment for it. And euen *Bernard* and *Augustine*, may be glad they had so good hap to bee made Saints by that Romane Church; for otherwise, for this their impious conceit, to preferre a Sermon before a Masse, they had bene sure, and that very worthily, to be condemned for Heretickes: But seeing the Church that cannot erre, hath vouchsafed to Canonize them for Saints, she will therefore deale more mercifully with them then their impiety deserves, and at the humble mediation of the charitable Iesuite, will onely pronounce them *Temerarious*, but not condemne them for Heretickes.

If this then bee cleere, that by the resolu'd Doctrine and Definition of the Romane Church, A Masse is the principall part, if not the whole worship of God; and that onely the Masse is strictly commanded, and hearing of Gods word preached, is but conditionally aduised; And that therefore a Masse is farre more excellent in it selfe more auailable with God, more profitable and comfortable to the Soule, then is the hearing of sermons: then who sees not but if the Popes holiness proues but seldome or not at all; Yet doe often and continually say Masse, that then he hath stopped the mouthes of all heretickes, that like currees doe bawle and barke against

CHAP. 3.

CHAP. 3.

De Reliquijs Eccle-

Of the Church of S. Peter,

The second principal Church, S. Peters in the Vatican.

sie Sancti Pe-

and first of the Reliques in

this Church.

Sciendum quod in  
Urbe Romana ia-  
cent octo corpora san-  
ctorum Apostolorum  
ab invicem separa-  
ta.

IT is to be knowne, that  
in the Citie of Rome there  
lye the bodies of eight of  
the Apostles (1) seuered  
one from another.

(1) Is not therefore  
the Church of Rome  
worthily called, The  
Apostolicall Seate, who  
hath still 8 of the A-  
postles lying as afore  
she had 2 of them li-  
ving there. Hereticks  
doubt of both, but  
certainly one is as  
true as the other.

Primo in Ecclesia  
Sancti Petri est me-  
dieta Sancti Pauli,  
& medietas Sancti  
Petri, quorum corpo-  
ra fuerant inuenta  
in uno tumulo, &  
dubitatio erat que-  
rant ossa Sancti Pe-  
tri, & que erant ossa  
Sancti Pauli, ideo  
ponderauerunt di-  
cta ossa in duas par-  
tes equales mitten-  
tes medietatem u-  
nam in Ecclesiam  
Sancti Petri, alte-  
ram in Ecclesiam  
Sancti Pauli, sub  
maioribus altaribus  
dicta.

And first of all, in the  
Church of Saint Peter,  
there is the halfe of Saint  
Paul, and the halfe of  
S. Peter, whose bodies  
were found together in  
one graue: and for that it  
was doubted, whether was  
S. Peters, and whether S.  
Pauls bones, therefore they  
weighed the said bones, &  
by weight divided them  
into two equall parts (2)  
and sent the one halfe of  
the whole to the Church  
of Saint Peter, and the o-  
ther to S. Pauls, and laid  
them vnder the high Al-  
tars of the said Chur-  
ches.

(2) See how equally  
and iustly the holy  
mother Church of  
Rome deales in all her  
actions: heretickes  
babble and say, that  
she loues to diuide  
kingdomes and prin-  
cipalities of another  
fashion. They may  
say what they will,  
but here it's plaine,  
that when it comes  
to a question about  
dead bones, there  
was neuer a more e-  
quall diuision then  
here she made.



## Of the Indulgences and Reliques

against him, and call him and his great Bishops *Dumbe Dogges* that cannot barke: O silly fooles, these Heretickes, that bring these words of the Prophet against his Holinesse. For doe they not know, that when the Prophet complained of those dumbe dogges, that could not barke; there were then no Masses in the world: for if there had, hee would haue blamed their negligence in them, rather then of preaching; and this I say by the warrant and president of the *Mariale*, which saith, that whereas *Salomon* writes thus, *The name of the Lord is a strong Tower, the righteous flye vnto it, and are helped*; *Salomon* (saith he) knew little of the *Virgin Mary*: for if he had, he would haue said, *The name of our Lady is a strong Tower, the righteous flye vnto it, and are helped*. And surely with as good right may I say, the Prophet knew little of the dignitie, vertue, and efficacie of the holy Masse, for if he had, hee would not haue blamed them for not preaching, but for negligence in saying Masse. But *Salomon* and *Esay* are both to be pardoned, because of the times they liued in; but as for these Heretickes that liue in these times, and cannot but see the great vertue and high price that Masses are at, and how beneficiall they bee to the Catholicke Romane Church, and consequently how good cause the Church hath to magnifie Masses aboue Preaching, they are without all excuse, and their fault vnardonable. But though they be so madde to moue it, and so malicious to presse it, that the Pope and all his Cleargy ought rather to preach then say Masses, yet hee is too wise to hearken to it: nay though sometime some of his owne Catholicke children are bewitched with this poyson, and are harping on this string, that preaching is the greater, and worthier of the two, yet he hath wit enough to discouer, and power to suppress them in time: therefore if any of them write so, he commands it to be razed out of their bookes, that hereafter it may not testifie against them: and if any be so bold, to preach it, his holinesse takes such order with them, as few dare follow their example. Witnesse *Frier Lobo*, of whom wee spake before, whose iudgement was so iust, and sentence so sharpe by *Pope Gregories* owne holy mouth, for that his impious presumption, in preferring a Sermon before a Masse, and that also in *Rome*, where (like a foole that he was) he might haue remembered, that preaching hath been out of season these 500 yeares: that from that day we haue not heard of any that durst attempt the like in *Rome*, and if the like course had beene taken in *Germany*, *France*, and *England*, these new heresies had neuer spred as they do. For it is nothing but hearing Sermons, & reading the Bible, that hath bred & fed, and still feeds and disperseth those heresies of the *Lutherans* and *Caluinists*, as daily and lamentable experience

Of S. Peters in the Vaticano.

*diſtictarum Eccleſiarū.*

*In Eccleſia ſancti Petri iacent corpora ſanctorum Apoſtolorum Simonis, Iude, ſancti Gregorij Papa, Chryſoſtomi Doctoris ſanctorum Martyrum Proceſſi & Martiniani. Sancta Petronilla virginis, & aliorum ſanctorum Martyrum, quæ numerari non poſſunt: & ibi eſt caput ſancti Luca Euangelista.*

In the ſame Church of S. Peter lie the bodies of the holy Apoſtles Simon and Iude, and of S. Gregory the Pope, and of Chryſoſtome the Doctor, and of the Martyrs, S. Proceſſus and Martinian, and of S. Petronell the virgin, and of other holy Martyrs, ſo many as cannot bee numbered: and there is alſo the head of Saint Luke the Evangelist.

CHAP. 4.

*Iſta ſunt Indulgentia Eccleſie ſancti Petri.*

CHAP. 4.

*Of the Indulgences belonging to Saint Peters Church.*

**I**TEM, anno Domini milieſimo trecentieſimo ſeptuageſimo primo, Papa Silueſter aſſignauit in Canonica ſua quod in omni Eccleſia parochiali Cathedrali urbis Romana,

**I**N the yeare of our Lord one thouſand three hundred ſeuentie one (3) Pope Silueſter in his Canonieall Bull, aſſigned and granted, that in euery parochiall or Cathedral Church in the Citie of Rome, as namely, to the



## Of the Indulgences and Reliques

experience lets vs see and feele. For his Holiness knowes full well, that if he could but rid the world of the Bibles in the vulgar tongue, and pull downe this talking trade of Preaching, we should soone see these Heresies, and this new Gospell of Luther and Caluin melt away, and come to nothing: for take away the meanes and cause, and the effect will follow. And full well spoke a wise Cardinall to the Pope, when in a private consultation there was complaint of the growing and spreading of Lutheranism, *Wee may thank our selves (saith he) and our owne sloth and carelesnesse for this, who let the Scriptures flye abroad, and become so common: for we ought to haue kept them (under colour of study, and to procure them greater veneration) in the learned tongues, and laid them up in safe and secret Libraries, so should neither they haue bene corrupted by hereticks and Ierres, as they haue bene: nor they haue corrupted and made so many Hereticks as they haue done.* A wise and worthy speech doubtlesse, and well befitting a Cardinall, and a full deuout soule I warrant him was he of the Romish Mother Church. And from that day forward hath the Pope bene more carefull in this poynt, and hath set on worke his darlings the Iesuits, who haue done him faithfull seruice in this kinde, as may appear to their great honor, to al them that will loose a litle time to reade their bookes: for by their bookes, their Sermons and their perswasions, they haue so preuailed, that where euer any of them do remain, or but lurk, you shall not finde a Romish Catholicke, but he can learnedly prate against the Scriptures, (whereof he heartily thanks his God he neuer read one booke) and can tell you what a dangerous booke it is, and how many haue bene made Hereticks by it; and by this meanes their Disciples bogle at it, and auoyd it, as a snare, or a pit in the way, or a rocke in the sea.

Now if this bee true, that the Scripture is so dangerous a booke, and that preaching must be out of that booke, who sees not, that therefore in good Popish reason, and Pope-holy religion, it followeth, that it becometh all men to be wary, tender and dainty, euen how they make or heare too many Sermons. For if the Scripture be a dangerous booke, surely preaching cannot but be a dangerous exercise: in which regard appeares the wisdoms of the holy Romish Church, who hath ordained, there shall be Sermons daily in the Lent, in most great Cities, and so by making them proper to Lent, she maketh them seeme to be out of season all the yeare besides, and in most places neuer expected, neuer thought of, till Lent come againe, whereas contrariwise the holy and blessed Masse is alwayes in season, and by the strict order of the holy Roman Church, is daily to be said without omission: nay, some dayes two or three, and euery



*scilicet ad Ecclesiam beati Petri Apostoli, & ad Ecclesiam beati Pauli, ad Ecclesiam beati Iohannis in Laterano, & ad Ecclesiam beate Marie maioris, uniuscuique introeunti in quamcunque predicatorum sanctarum Ecclesiarum quandoque, quotiescunque, & quocunque tempore anni de sanctis penitentijs alij annos, & sexagenas Indulgentias, & certe partis omnium peccatorum remissio.*

*Item, ibi est quidam ascensus viginti novem graduum quotiens devote ascenderit vel descenderit sine peccato mortali, totiens sibi relaxantur de quolibet gradu septem anni indulgentiarum a Papa*

Church of Saint Peter the Apostle, & to the Church of blessed Paul, to the Church of Saint John in the Laterane, and to the Church of blessed Mary the greater, to every man that should enter into any one of the foresaid holy Churches, whensoever, how oft soever, and what time of the yeare soever they come, seven and forty yeares of pardon (4) or releasement of their enioyned penances, and as many quarantens, and remission of the third part of all their finnes.

Also in the same Church there is an ascent consisting of nine and twentie steppes, which whosoever shall ascend, or descend devoutly, without mortall sinne (5) so oft as he doth it, he shall receiue for every step 7 yeares of pardon, or shall bee released of so much of his penances en-

(4) 47 yeares of pardon for each time a man enters into any one of these Churches: O wicked Lutherans to charge the Church of Rome with covetousnesse. See what a bountifull & liberall Lady shee is to her followers, who would not trudge from France or England to Rome, for such vocall rewards? If the Lutherans beleeued this, surely they would come to Rome also. But as for the next indulgence (5) that whosoever goes vp or downe these steps without mortall sinne, shall have seven yeares pardon, they beleeue that to be very true; but they say that clause, *without mortall sinne*, was wisely put in, and to good purpose.

## Of the Indulgences and Reliques

every day the more the better. So then sermons are but the Lent prouision, but Masses are the daily bread of the holy Roman Catholikes.

And howsoeuer the holy fathers the Popes and his Cardinals doe not trouble their heads nor disturb the peoples mindes with much preaching, yet they make them a bountifull amends with the multitude of Masses wherein all good Catholikes know they doe but as if a householder kept away course bread, and gaue his people store of fine Manchet for it: for what bee sermons but as course bread, but the Masses these bee the fine Manchet, they be the dainty feeding for the refined stomacks of all Romish Catholikes: Therefore let these bawling heretickes know, that because the Popes Holiness sawe the olde Church in former times surfettted of Sermons, and that euery hereticke brought Scripture presently for his heresie, therefore in these latter & more prudent times they haue made a blessed exchange, and for poore homely vestments woddan Chalices, and a golden Cleargy, haue giuen the people goodly rich Copes and golden Chalices good store to make amends for their leaden Bishops and woddan Priests, which we cannot deny but are plentifull in many Catholique countries. For the Scripture in the vulgar tongues which thereby was made too common and exposed to contempt, haue giuen them the Latine Gospell in the Masse, which is read so solemnly, so stately, and with such glorious ceremonies, that all the people stand stricken with admiration and amazement, and are oftentimes edified as much by it as he that reads it, because he that reads it oftentimes vnderstands it as well as they that heare it. And for that vnreasonable much preaching with which *S. Chrysostome*, *S. Basill*, *S. Augustine*, *Origen*, *Ambrose*, *Leo*, *Gregory*, and other fathers, did consume their time, good simple plaine meaning men they were for those times, but full silly God wot if they bee compared with the holy Roman Father of these daies) and with which they did fill the peoples heads; they haue giuen them the celestially foode of the blessed Masse, and hauing appointed preaching to the hard time of Lent (that so both the body and soule may fast, feed hardly, and doe penance together) and hauing commended it to Princes Courts, and great Cities and Cathedrall Churches, and that so it might be vied and respected as a state ceremony, they made Masses common and vulgar commanding (for the holy Mother Romane Church, is euer so gracious and mercifull and such are the bowels of her bounty, as she neuer takes any thing from her children, but she giues them a better) that the people should haue every day a Masse or two one for their breakfast, and another or two or three for their

Of S. Peter in the Vatican.

Alexandro depen-  
tentys Inimicis.

Item in dicta Ec-  
clesia sunt septem (par-  
te precor Prisciane)  
centum & quinque  
altaria: quotiens ali-  
quis homo illa vi-  
sitauerit deuote co-  
sciens sibi concedun-  
tur de quolibet alta-  
ri septem anni In-  
dulgenc: Et in quo-  
libet altari quando  
celebratur eius fes-  
tum, sunt ibi xviii  
anni Indulgent.  
Et tot carere. Et  
tertie partis omnium  
peccatorum remissio.

Et ex istis alta-  
ribus sunt septem  
altaria pra alijs pri-  
uilegiata maiori  
gratia sanctitatis &  
dignitate.

In primo alta-  
ri est Imaginem  
Domini nostri Je-  
su Christi.  
In quodam facies  
Christi.

ioyned and this is graun-  
ted by Pope Alexander.

Moreouer in the same  
Church there be seauen  
hundred and fīue altars  
(6) which how oftsoeuer  
any man shall deuoutly vi-  
sit so often there be gran-  
ted vnto him for euery  
altar seuen yeares of par-  
don, also at euery one of  
these altars when the feast  
of Saint Peter is kept,  
there be eightheene yeares  
of pardon, and as manie  
Quarantens. And remis-  
sion of the third part of  
all sinnes.

Amongst all these al-  
tars there be seuen which  
are priuiledged with  
greater grace, holinesse  
and dignitie then all the  
rest.

In the first Altar is  
the handkercher of our  
Lord, wherein is to be  
seene the picture or face  
of Christ which when-  
euer it is shewed to the

(6) Oh base & beg-  
gerly Balaam that  
had but his 7 altars.  
But here the glori-  
ous Church of Rome  
hath 700 in one  
Church: Balaam may  
certainly be abashd  
and hide his face:  
But who would not  
pitty the poore Cal-  
uinists and Luth-  
rans, come in to one  
of their Churches &  
you shall finde a  
poore Pulpit and a  
plain Cōmunion ta-  
ble, whereas here  
you finde 20, 30, 50,  
100. altars in a  
Church, besides ma-  
ny pretious relicks,  
& many rich Copes  
and Vestments, and  
goodly gilded Ima-  
ges, whereof some  
can weepe and laugh  
and speake, & moue,  
and some are appa-  
reled most costly.  
Who would not  
leauē that beggerly  
religion & embrace  
this rich, roiall, and  
stately Religion of  
Rome.

(7) This handker-  
cher the good Lady  
Veronica as Christ  
came by her doore  
carying his Crosse,  
gaue him to wipe his  
face, who laying it on



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their dinner, and such dainty feeding being so continuall, will make them not finde the want of such homely fare as preaching is.

And to that end for the peoples better content and satisfaction, thee hath holily and bountifully ordained, that not onely in Kings Courts and great places, but in euery Church, euery Chappell; nay at euery altar in euery Church, shall be euery day, a Sermon. A Sermon said I, oh forgiue me holy father, forgiue mee so foule an error, I should haue said a Masse and not euery day onely but sometimes more: In so much as in diuerse great Churches there are by the Popes bounty so many altars, that there bee oftentimes twenty, thirty, forty, fifty, Masses of a day in one Church, as the people there doe finde to their great edification; and travellers to their great admiration, who when they see twenty or thirty, or more maiestickall Masses, like so many glorious Maskes, all in one great Church, in one forenoone, in euery ile, and euery corner one; No maruell If it astonish them, and make them say sic vpon these foolish, silly, poore, plaine, heretikes the Protestants. Who in steed of all these (besides the ordinary diuine seruice, which is also made so common with them that euery one can say it at home when they list) are faine to bee content with one silly Sermon, or one plaine Communion: and hereupon it comes to passe that many one, who trauels out of Protestant into Popish countries, though they went away no great good Protestants, yet retorne againe fine zealous Popish Catholikes, for the holy pictures, and goodly gilded Images, whereof many are made so artificially, as they can smile and laugh and speake, by the mighty power of the Pope and his Priests, and the gorgeous ceremonies, and the pompous Vestments, and the stately processions, and the many maiestickall Masses, and the glorious light of the tapers burning day and night in their Churches are all strong and excellent well made cobwebs to catch such flie in.

And that all this may haue the more credit, his holinesse hath wisely ordained, that howeuer great men as Bishops and Cardinals haue little or no time to preach and therefore, and for the good reasons aforesaid shall not bee tied to it, but at their pleasures, or at vintation or certaine great daies (that so the sermon may come in as a third course at a feast) neither certainly expected afore it come, nor much regarded when its come) yet none are so great, but that being Priests they are tied to the continuall saying of Masse whereuer they bee, and to that end has been appointed it (because the Masse is a sacrifice, and no sacrifice can bee without an altar) if there

*Christi monstratur. Tunc Romani habent septem millia annorum de Indulgent. & tot carenas & alij circum quaque habitantes habent nouem millia annorum, & tot carenas, venientes autem ultra mare, siue ultramontes habent duodecim millia annorum Indulgent, & tot carenas & remissionem tertia partis omnium peccatorum.*

*Es secundum altare est beata Maria Virginis.*

*Tertium altare beati Andrea Apostoli.*

*Quartum altare beati Gregorij Pape iuxta sepulchrum eius.*

*Quintum altare beati Leonis Pape ubi in missa recipit visum.*

*Sextum*

people, then al the people of Rome, haue seauen thousand yeares of pardon, and as many *quarantens*. And all people dwelling abroad out of Rome haue nine thousand yeres of pardon, and as many *quarantens*. But as for them which to see this sight, doe come from beyond the seas, or from beyond the hills, they haue twelue thousand yeares of pardon, and as many *quarantens*. And remission of the third part of all their finnes.

The second altar is the altar of the blessed Virgin *Marie*.

The third is Saint *Andreas* altar.

The fourth is the altar of Saint *Gregorie* the Pope ouer against his Sepulcher.

The fifth is the altar of Saint *Leo* the Pope standing in the place where himselfe once said Masse

his face fourth with gane it her againe with the picture of his face in it, which is now every yeare shewed and scene with great deuotion. The Calvinists prate that there is no good history to warrant this, and say further, that if Christ had left any such monument behinde him, some of the Euangelists would haue put it downe, who haue not omitted lesser matters: and they say that twenty to one this is made by art, and hath beene often trimmed, but not a pin matter what they say, for they be hereticks.



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This is called  
Altare portabile.

there want an altar consecrated, they shall haue altars made of a little square stone which they may carry about with them, and shall serue at all occasions, and these little moueable altars by vertue of the Popes blessings haue as much vertue as the great standing altars, and the cake consecrated, at these shall be as truly transubstantiated and made as really the body and flesh of Christ as at the other.

And least that this God of the holy father, and his Priests making, should, like the Heathen Gods in continuance of time come into contempt, or least that his Masse the Masse should become of lesse account by the common, continuall and vulgar vse; Or because the generality of the Masse makers namely of the Monkes, Friers and secular Priests are held contemptible men: His Holinesse therefore (in whose brest all wisdom that is not from aboue, doth reside and dwell) hath politickely and worthily ordained, that in all great feast daies, Coronations of Princes, Consecration of Bishops, Dedication of Churches, translation of reliques, confirmation of leagues, Canonization of Saints: and in all publike meetings, roiall assemblies, and euen in Generall Counsell, the chiefe of all, or one of the chiefe shall say the Masse; Nay often times himselfe will vouchsafe to doe it, kindly and thankefully giuing some honour to it that yeilds him so much profit, and fills his coffers with so many millions of Crownes. And such is the deuotion of his holinesse; and so great his neglect of all the matters of this world (which hee with all his heart as willingly treads vnder his feete, as his predecessor *Alexander* trode vpon the necke of great *Fredericke* the Emperour) that in the morning, when other great men and Princes of the world are making them ready for their recreations, then is his holinesse full deuoutly fixing himselfe to say Masse. And this hee doth not sometime and seldome; But continually euery morning, as not onely his bookes tell vs, but as travellers also testifie. Some whereof haue had the happinesse and honour to bee present at the Popes morning Masse: Oh happy men to receiue so high and vnualueable reward for their travell and cost. For what though they went two thousand miles, & spent twice two thousand pounds, what is that in comparison of this honour, these miles may be counted, and these pounds numbered. But the benefits they shall receiue by hearing the Pope say Masse are without number, I can name but one that is this. Hee that heares the Pope say Masse, escapes hell as he can, but I dare warrant him hee shall neuer come in Purgatory. Are not they therefore to be commended for their deuotion, and held for wise men in their countries.

*Of S. Peters in the Vaticane.*

*Sextum altare  
Apostolorum Simo-  
nis & Iuda.*

*Septimum altare  
Sanctæ Crucis ad  
quod non (als, ap-  
proximant) appro-  
pinqnant Mulie-  
res.*

*In quolibet altari  
sunt omni die sep-  
tem anni Indul-  
gent.*

*Item Gregorius  
in summo altari  
concessit Indulgent.  
de peccatis oblitis,  
votis factis, & de  
offensis patrum &  
matrum, (preter  
quæ manuum im-  
positionem) viginti  
vto annos Indul-  
gent. & tot care-  
nas.*

*Item ab ascensio-  
ne Domini vsque  
ad kalendas Augu-  
sti*

at which Masse he being  
blind receiued his sight.

The sixt is the altar of  
the two Apostles *Simon*  
and *Iude*.

The seventh and last of  
these principall and pri-  
uileged altars is, the altar  
of the holie Crosse wher-  
unto women (8) may not  
approach.

At every one of these  
altars there are every day  
seauen yeares of pardon.

Also *Gregorie* the Pope  
gaue and graunted to the  
high altar of this Church,  
that there should be at it  
Indulgence and pardon  
of finnes forgotten and  
vowes broken, and of all  
offences to father and  
mother, sauing the laying  
of violent hands vpon  
them; to these he granted  
eight and twenty yeares  
of pardon, and as many  
quarantens. (9)

Moreover from the As-  
cension of our Lord to the  
Ides of August, there bee

(8) It is deliuered &  
held for a truth that  
a woman (namely  
*Helen*, *Constantines*  
mother) first found  
the Crosse, yet now  
wemen may not ap-  
proach to the altar  
of the Crosse: See  
what holy and deepe  
and secret mysteries  
are in the Roman  
religion.

(9) And why doe the  
Heretikes carpe at  
this, that the Popes  
holinesse pardons  
them that abuse their  
father and mother:  
for did not the Pha-  
rises the like. *Math.*  
*15. 5. 6.* and hath not  
his holinesse the like  
or more power then  
the Pharisees. had?



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countries, when they returne, that willingly bee at the cost and labour to travell to Rome to bee partaker of so blessed a Breakfast? Or rather were it not good that they might stay in Rome, and neuer bee suffered to returne that so they might neuer bee deprived of that blessednesse, and in steed of the homely fare in their countries bee fed with the excellent *Manna* of the Popes Masses: As for the Hugenets and Heretikes they are well worthy to want it seeing they hold it not worth their labour, and therefore for their penance, let them bee enioyned to reade every day two Chapters of that hard, harsh and homely booke cal'd the Bible, and to haue three Sermons a weeke: and with those Garlike and Onions, let these base stomakes bee contented, seeing they know not, nor care not for the dainry and costly *Manna* of the Masses of the Romish Catholike Church.

But what then (will these babbling Heretikes say) and doth the Pope neuer preach at all? What matter if hee doe not, seeing hee every day saith Masse, which every sage Catholike knowes is farre better, for what the Christ being vpon earth and in his glorified body after his resurrection calling together his Apostles, gave them not onely commission but commandement also to goe and teach all Nations, and preach to every Creature: Yet the holy Mother Church of Rome knowes that hee spoke it, as fit for those times, but hee left his spirit to his Vikar, who should supply and put downe what hee did not. And therefore whereas hee forget to bid his Apostles say Masse, the Pope like a good Vikar addes what hee forgets, and commands all his Priests that howsoever they preach now and then, when they please; Yet that they misse not to say Masses daily, whilst they liue: and for the better satisfaction of their Consciences he hath by his power concluded, (which Christ neuer did, nor it seemes could doe) that preaching is but a Counsell, and Masse saying a commandement, and therefore Masses be necessary, and preaching but voluntary. If therefore the Popes Holinesse neuer busie himselfe with the pulpit and preaching, than no great matter as long as hee every day deuoutly sings his Masse and offers vp the vnbloodie sacrifice, which is a sacrifice propitiatory for the sinnes of quicke and dead, as sure as hee is the Vikar of Christ.

But let them stoppe their mouches and hold their babbling for howsoever Preaching is a meere voluntary action, and a waile of supererogation, and the least and last manner of worship that belongs to a Masse, and the least and basest of a thousand that his Holinesse hath to doe: Yet let these Heretikes know his

*fit sunt omni die* every day in that Church  
*xiiii. anni Indul-* foureteene yeares of par-  
*gent. durant iste* don, and this pardon of  
*Indulgentie per* Indulgence (10) doth al-  
*octauas Sancti Mar-* so last and is of force in  
*tini Episcopi.* and through the Octaues  
of Saint Martine the Bi-  
shop.

(10) Why this time  
is more blessed then  
the rest, Heretikes  
curiously doe cauill,  
and say that by the  
Law wee are forbid-  
den to regard times.  
But doe not they  
know that his Holi-  
nesse is free from all  
Lawes?

*Et multa alia In-* There bee also many  
*dulgentie sunt in* more indulgences as the  
*eadem Ecclesia se-* Chronickles doe record  
*cundum Chronicas* belonging to this Church  
*que numerari non* euen so many as are past  
*possunt, que in qua-* numbring, but in the time  
*dragesima, omnes* of lent how manie soeuer  
*duplicantur.* they be, they be all doub-  
led. (11)

(11) Oh glorious  
Roman Church that  
hath so many Indul-  
gences in one Church  
for her children as  
are past numbring.  
But behold a grea-  
ter wonder. In Lent  
these be all dubbed.  
So then out of Lent  
they be innumera-  
ble, and in Lent in-  
numerable are dub-  
led. How many then  
be these Indulgences  
in Lent, let all these  
idle Heretikes and  
conuiscs Caluinists  
tell if they can.

*Item in festo* Now this Church was  
*Sancti Martini su-* dedicated by Saint Silue-  
*is, ista Ecclesia de-* ster, upon the feast day of  
*dicata Beato Sil-* Saint Martine, vpon  
*uestro, & tunc est* which day there is to bee  
*ibi remissio omni-* had in the Church full re-  
*um peccatorum. Et* mission of all finnes. And  
*omnibus festiuita-* in all and euery of the  
*tibus Beati Petri* feasts of Saint Peter and  
*& Pauli. Et in* Saint Paul and of the  
*omnibus festiuita-* blessed Virgin Marie  
*tibus Beata Maria* there be in this Church a  
*Virginitatis sunt* thousand yeares of par-  
*Indulgentie. & sic* don, and as many quaren-  
*ter.* tens.

Item

Also



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his holinesse doth not forswear all preaching, for howsoever  
vpon those common occasions of calling, conuerting or sa-  
uing soules, he cannot finde time to preach, but leaues that to  
such of his Friars or Priests, as haue such tender and precise  
consciencs as to thinke that preaching onely, ordinarily be-  
gets faith: yet vpon other great and solemne occasions, as  
when some Saint is to be canonized, at the mediation of some  
great Prince (who paies roially for it, and like a Prince) Or  
when some great King comes home from heresie, and honours  
himselfe and makes himselfe so happy, as to kisse his holy foots  
and be reconciled, and pay a round rancome for his, former  
rebellion as *Henry* the fourth did. Or when some such blessed  
worke is attempted & archiued as was that Massacre at Paris,  
and in the most great Cities of France (where the Heretikes  
were kill'd vp like Rats or madd Dogges, where euer they  
could be catcht, and so were sent to hell by heapes) Or when  
some yong nouice, & brags spirit, bred and brought vp in the  
Iesuits schoole, and that hath past and practised all their spiri-  
tuall exercises, hath attained to that high perfection as to re-  
fuse nothing that is inioyned him, and in that holy obedience,  
hath stab'd some Heretike, or kil'd some great King, that  
would not stoope to the Vikar of Christ (as the *Iacobine* kil'd  
*Henry* the third, and the young Iesuite had kil'd *Henry* the  
fourth, but for a tooth, oh cursed tooth that hindered the Ie-  
suits from that honour, and made them leaue it for that  
base Frier and raskall *Ravalliacke*) When such blessed occasi-  
ons, such high and holy occasions as these fall out (For these  
are occasions becomming his Holinesse) then hee will vouch-  
safe to grace the pulpit, and in his owne person take paines  
to make a Sermon, sometime blessing his gods of siluer  
and gold, and thanking his great god *Dagon*, sometime prai-  
sing the Inuenters, Plotters and Prosecutors, but especially  
the actors of such noble facts, and stirring vp others to the  
admiration and imitation of them. And if the Heretikes  
bee so madd to deny this, that holy and zealous Sermon  
made by *Sixtus P.* vpon the death of *Henry* the third, and in  
praise of that happy Frier that stab'd him, with that holy and  
hallowed knife, shall prooue and testifie it for euer to their  
shame, and his euermassing honour: And yet not to be doub-  
ted, but if the Powder plot in England had bene so happy to  
haue taken effect. His holinesse would haue bene as willing  
to haue preached himselfe for ioy, and made a Sermon of  
thankfulnessse for the good successe of so great and glorious  
a worke, as his successors must bee serious and busie and pru-  
dent in concealing it from the ages to come, seeing it succee-

See the Sermon  
is selfe set out in  
latin and Eng-  
lish by F. War-  
mington the  
Frier.

*Item in die ascensionis Domini sunt ibi mille anni Indulgent. & tot carena. & tertia partis omnium peccatorum remissio.*

Also vpon the feast day of the Ascension of our Lord, there bee in this Church a thousand years of pardon as many *quarantens*, and remission of the third part of all sins.

(12)

(12) Vpon Saint Martins day there is remission of all sins in this Church, then what needs the third part bee left to another day: Againe why should Saint Martins day yeild remission of all, and the day of Christs ascension but a third: these bee questions fit for Heretikes to make, not Catholikes.

CHAP. 5

*Indulgentia in Ecclesia Sancti Pauli.*

CHAP. 5

*Of the Indulgences of the Church of Saint Paul.*

**I**N *Ecclesia Sancti Pauli extra muros sunt omnidie xviii anni Indulgentiarum, & tot carena; & tertia partis omnium peccatorum remissio.*

**I**N the Church of Saint Paul without the wales of Rome, there are euery day eightene yeares of pardon, and as many *quarantens*, and remission of the third part of all sins.

<sup>3</sup> The three principall Church, the Church of Saint Paul.

*Item in omnibus festiuitatibus Sancti Pauli, mille anni Indulgent. & in conuersione eius centum anni.*

Also in euery feast day of Saint Paul, there bee a thousand yeares of pardon, and vpon the day of his conuersion one hundred yeares. (1)

(1) Why vpon other feast daies of Saint Paul should bee a thousand yeares, and on the day of his Conuersion, being the chiefe of all, but a hundred is certainly a very Mystery of Roman faith, the Protestants doubtlesse cannot attaine to it.

*Item in octauo Sancti Martini fit ista Ecclesia dedicata a Beato Siluestro*

This Church was dedicated by Saint Siluester the Pope in the Octaues of the feast day of Saint



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ceeded not, or in diuerting it from the Catholikes to Puritans or other enemies. Or at least in denying it, and telling the world that it was but an inuention, and a trick of the State put vpon the poore Papists, to make them odious. And herein appears the malice of these Heretikes that care not how they slander the Popes holinesse, saying, he neuer hath care, nor Conscience to preach, when its most certaine, neuer Huguenot in France more desired to go to a Sermon, nor a Puritane in England to a Fast then his Holinesse did to haue preached vpon that occasion, if hee could but once haue heard the ioyfull newes from England that the blow had beene giuen: But no matter what these blind and malicious Heretikes say or thinke, let it suffice God his heart, how earnestly hee desired it, and will doubtlesse reward him accordingly, and all others that lookt and longed for that ioyfull day.

And thus I hope wee haue giuen a sufficient Apology for his Holinesse against these curious and carping Heretikes. will you haue Masse? His Holinesse misseth not a morning, but hath a Masse to his breakefast, will the Heretikes haue preaching? his Holinesse preacheth also, when there falls out an occasion that is worthy of his paines.



*Of S. Paul in the Vaticane.*

*uestro papa. Et tunc est ibi omnium peccatorum remissio.*

*Item in festo Innocentium sunt ibi xlviij. anni Indulgent. Itē in dedicatione viii mille anni Indulgent. & durat per octo dies post festum Sancti Martini.*

*Item qui continuauerit visitare omnibus diebus dominicis predictam Ecclesiam per integram annum haberet tot Indulgentias ac si iret ad Sanctum Iacobum.*

*Reliquia Ecclesia Sancti Pauli.*

there is to be had in that Church full remission of all sinnes.

Moreover vpon the feast day of the Innocents there be eight and fortie yeares of pardon. (2) And vpon the day of the dedication of this Church there bee eight thousand yeares of pardon. (3) And this Dedication lasteth eight daies after the feast of Saint Martine.

Moreover whosoever shall continue to visite the said Church euery Sunday for one whole yeare (4) shall haue as many indulgences, as if hee went vnto Saint Iames in Spaine. (5)

(2) This is also a deepe mystery, why 48 yeares and not full 50.

(3) Euery day there be 18 yeares, that is in a yeare, 6000. and here bee 8000 on one day: (summa tot 14000 yeares) let the Caluinists in England shew as much of their Saint Pauls Church if they can.

(4) Who would not be at cost to goe to Rome, and there take vp his lodging for a whole yeare to enioy so great a reward?

(5) The Heretikes cannot deny but this is most true: but they haue a malicious and hereticall meaning, namely that there is none in neither place.

*The Reliques in the Church of Saint Paul.*

**I**N Ecclesia Sancti Pauli est medietas siue pars corporum

**I**N the Church of Saint Paul the halfe part of the bodies of the blessed

## Of the Indulgences and Reliques

*Que est Caput totius Orbis* : And is the Church of Saint John Lateran the principall and head of all Churches *urbis & Orbis*, not of Rome alone but of the whole world : But why is not Saint Peters the head Church, seeing hee was the head of the Apostles, and the Pope is his successor & by being his successor is head of the Church : If Peter be head of the Apostles, and his successor head of all men, why then is not his Church head of all Churches ? Thus doe idle Heretikes carpe and cauill, But all good Catholikes know that seeing Pope Gregory the eleuenth almost 300 yeares agoe established it, and long after him Pius the fourth, and after him Pius the fifth, by severall and solemne Bulls confirmed it; therefore, no deuout Catholikes will once call it into question. Indeed some in old time were so curious as to make doubt of it, but Gregory therefore sends out his Bull and stops their mouthes : And about the time of the Counsell of Trent the Benedictine Monkes were so proud and pompous, as to stand vpon points with the Prebendaries or Chanons Regular of this Church of the Laterane, and challenge place and precedence afore them in the Counsell, (for many such high points and mighty Church matters were debated in that Counsell) But what got they ? Pius the fourth then Pope called the matter to his owne hearing, (shaming much that the world, and Heretikes especially should see two of his best sons together by the eares which of them should bee the greatest,) and after long and deliberate hearing, iudgeth the matter for this Church, and imposeth perpetuall silence to the Friers in this point : Yet afterward the Prebendaries or Priests of Saint Peters in the Vaticane, hoping that these constitutions concluded not them, out of their holy humiliry they also stroue with the Laterane Clergy for precedence. So that Pius Quintus was faine to take the matter vpon him, and by a solemne and irrevocable decree, pronounced for the Laterane Church.

Yet let not the deuout Catholicke thinke that his holinesse neglects his Church of Saint Peter. For hee honours it with his presence liuing and dead, more then any other, he keeps the blessed iubile in it, and therefore he adorne it most gloriously, and he is so carefull of it, that for the very repaire and fabricke of that one Church, hee hath scraped vp out of Christendome more then fve hundredth thousand pounds sterling; and yet most wisely hee keeps it vnfinished, that so it may yet bring in more, for as Saint Peter being a fisherman, yet caught but few fishes, but by the helpe of Christ caught many; So euen Saint Peters Church by the helpe of his holinesse, brings good store of fish to his Net, and those as well great



Of S. Paul in the Vaticane.

*rum Beatorum Apostolorum Petri & Pauli que ut supra dictum est equaliter ponderata sunt a Beato Siluestro supra altare quoddam quod habet in Ecclesia Sancti Petri, anno a natiuitate Domini Tricentesimo Decimono. Et alia medietas ad Sanctum Petrum.*

*Ibi etiam est caput Sancti Stephani Prothomartyris. Et ibi est brachium Anne matris Maria Virginis.*

*Item ibi est claustrum monachorum situatum extra muros, cuius Ecclesia consecrata est in honore Sancti Eustachij, quod claustrum vulgariter nuncupatur ad tres fontes.*

*Item*

Apostles *Peter* and *Paul* which *Saint Siluester* equally deuided by weight as we heard before, vpon a certaine altar, which is in the Church of *Saint Peter* in the yeare from the natiuitie of our Lord three hundred and nineteene, and the other halfe was left at the second Church of *Saint Peter*.

There is also in this Church of *Saint Paul* the head of the first Martir, *Saint Steuen*. (6) And there is also one of the armes of *Saint Anne*, the mother of *Marie* the Virgin.

There is also a Cloyster of Munkes, scituated without the wales, which hath a Church consecrated to the honor of *Saint Eustachius*, this Cloister is commonly called the Cloister by the three fountaines.

(6) What if any other place say that they haue *Saint Steuens* his head? No great matter for that, the Church of Rome hath power to multiply at her pleasure, and to doe many fine trickes besides to the great edification of deuout Catholikes.

## *Of the Indulgences and Reliques.*

great as small : So true a fisherman is Saint *Peters* successor and so farre more skilfull then *Peter* was, that hee hath made the very name of Saint *Peters* Church bring him ten thousand times more gold and siluer then *Peter* himselfe got either by his fishing, or his preaching all his life long . Indeed *Peter* at one Sermon caught three thousand soules, and if any Lutheran aske when the Pope will doe so, answere them (like Heretikes as they bee) that *Peter* was made a fisher of men, and therefore had nothing else to doe, but to labour to winne soules : But *Peters* successors haue other kinde of imployment, they haue another kinde of fishing, and other kinde of fishes to fish for, they haue other, and higher, and better matters then winning of soules to looke to. For if they for these last thousand yeares had found themselves nothing else to doe, but to preach and winne soules, they had neuer brought it to this passe, to giue and take away Kingdomes and Empires, to weare a triple Crowne, to bee caried on mens shoulders to haue Emperours hold his stirrop, powre his water, and bring vp his first dish, and King to serue him at dinner, and many glorious matters more, whereof scarcely Saint *Peter* neuer once dreamed, and little thought hee (good man) when hee trudged vp and downe and preached, that his successors could euer haue brought it to so faire a passe . But such was the simplicity of those, and such is the wisdom of these daies, that where Saint *Peter* did take nothing but soules, now the very name of his Church shall bring in as much gold and siluer as will build good Churches: and as *Peter* at one Sermon tooke three thousand soules, the Pope in holy imitation of him sends out his Legates into seuerall nations, whereof one, in one City, by reading and casting abroad one Bull of Indulgence from his holinesse shall catch vp three thousand, and three thousand Crownes at a clappe, and all for the repaying of Saint *Peters* Church. And what though some, euen Catholickes are so curious as to cauill and say that not the tenth peny is bestowed on the Church, nay what if not the hundreth part? must that offend a good Catholicke? As though the Pope hath not many other as good occasions as that to bestow it vpon : Hath not hee occasion to send Royall Embassages, and to reward Ambassadors that come to him. Hath hee not his offices, his Guardes, his Garrisons to pay; to builde his Gallies, to vphold his armies, to maintaine his Minions, to aduance his Kinred, can these and many more as holy and good as these bee done with nothing?

As



*Item ibi est v. And there is also in the*  
*na columpna supra same Church the pillar*  
*quam Sanctus Pau- vpon which Saint Paul*  
*lus fuit decolla- was beheaded. (7)*  
*tus.*

*Indulgentia pre-*  
*dicti clau-*  
*stri.*

*Indulgences belonging to*  
*the foresaid Cloister of*  
*the Church of*  
*Saint Paul.*

(7) A very pretious  
 relicke doubtlesse  
 for they that loued  
 Saint Paul cannot  
 but make much of  
 the blocke wh reon  
 hee was beheaded.  
 The Lutherans and  
 Caluinists ( seely  
 fooles ) doe make  
 much of Saint Pauls  
 Epistles, as being  
 a better Relicke of  
 him : let the poore  
 asses alone with their  
 Epistles, and them  
 with his Epistles.  
 The holy Roman  
 Church, where wis-  
 dome dwels, knowes  
 that it had beene  
 better for her if  
 some of them had  
 neuer beene writ-  
 ten, and therefore  
 lets them lie in Li-  
 braries, and com-  
 mends to her chil-  
 dren this holy re-  
 licke of the blocke  
 on which his head  
 was stricken off, for  
 this thee is sure will  
 teach nor breed no  
 heresie, as Saint  
 Pauls Epistles haue  
 done too many.

**D**E *prædicta Ec-*  
*clesia scribi-*  
*tur quod Papa Vr-*  
*banus concessit om-*  
*nibus penitentibus*  
*confessis & vere*  
*contritis qui ad*  
*dictam Ecclesiam in*  
*vigilia Beata Ma-*  
*ria Virginis, Apo-*  
*stolorum Beatorum*  
*Petri & Pauli &*  
*omnium Apostolo-*  
*rum & Euangelis-*  
*tarum, Sanctæ Ma-*  
*rie Magdalene, Ca-*  
*tharina, Agathe,*  
*Agnetis, Lucie,*  
*Margareta atque*  
*Sanctorum Mart-*  
*rum Laurentij, Vin-*  
*centij, Anastasij.*

**I**T is written of the fore-  
 said Church, that Pope  
 Urbane gaue, and granted  
 to all men penitent and  
 truly contrite, and con-  
 fessed that shall repaire  
 to the said Church in the  
 vigills of blessed *Marie*  
 the Virgin, the blessed  
 Apostles *Peter* and *Paul*,  
 and of the Apostles and  
 Euangelists, and of Saint  
*Marie Magdalen* and of  
 Saint *Katherine*, and of  
 Saint *Agatha*, and Saint  
*Agnes*, and Saint *Lucie*, &  
 Saint *Margaret*, and  
 of the holie Martir  
 Saint *Laurence*, Saint  
*Vincent* and Saint *Anasta-*  
*sus.*

*Nec*

*Of the Indulgences and Reliques.*

And therefore very requisite that his Holinesse haue goodly Lands, Dominions, Rents and reuenues, and the rather because hee takes it not as his owne, but as Saint Peters patrimony and borrowes it from him, as the money that his officers sweepe vp out of Christendome, hee most honestly Lich, is not for himselfe, but for the building and repairing of Saint Peters Church.



Of St. Paul in the Vaticane

*Nec non per* And also in the Octaves  
*Octauas eorum,* & of the said feasts or vpon  
*omnibus dominicis* any Sunday through the  
*diebus per annum* & in whole yeare, or in the  
*dedicatione* deuote dedication for euery day  
*accefferint qualibet* of the foresaid solemn-  
*die dictarum solemn-* ties three thousand yeares  
*nidatum tria mil-* of pardon. And as  
*tia annorum a Papa* many were giuen by  
*Siluestro,* & coti- Pope Siluester, and as ma-  
*dem a Papa Niche-* ny by Pope Nicholas. Al-  
*lao. Et totidem a* so Gregorie the Pope gran-  
*Papa Gregorio Uni-* ted as many to all and  
*uersis* & singulis singular Pilgrims that  
*peregrinis, quocun-* shall come to the said  
*que tempore anni* Church at any time of  
*venientibus* ad the yeare, or that for the  
*dictam Ecclesiam,* reuerence of Paul the A-  
*Nec non pro rene-* postle shall come to the  
*rentia Sancti Pauli* Cloister of the salt wa-  
*Apostoli ad aquas* ters otherwise called the  
*salinas, alio nomine* three fountaines, either to  
*ad tres fontes, causa* pray there, or as a pilgrim  
*orationis, peregrin-* to visite it, or for any o-  
*nationis, seu causa* ther deuotion. All men  
*denotionis, peccata* so doing shall haue re-  
*oblita, vota fracta,* leased or forgiuen, their  
*offensa patrum* & sins forgotten, the vowes  
*destrum sine In-* broken; their offences a-  
*iectione* gainst father or mother,  
*relaxantur* vnlesse they did lay vio-  
 lent hands vpon them.

And also in the Octaves  
 of the said feasts or vpon  
 any Sunday through the  
 whole yeare, or in the  
 dedication for euery day  
 of the foresaid solemn-  
 ties three thousand yeares  
 of pardon. And as  
 many were giuen by  
 Pope Siluester, and as ma-  
 ny by Pope Nicholas. Al-  
 so Gregorie the Pope gran-  
 ted as many to all and  
 singular Pilgrims that  
 shall come to the said  
 Church at any time of  
 the yeare, or that for the  
 reuerence of Paul the A-  
 postle shall come to the  
 Cloister of the salt wa-  
 ters otherwise called the  
 three fountaines, either to  
 pray there, or as a pilgrim  
 to visite it, or for any o-  
 ther deuotion. All men  
 so doing shall haue re-  
 leased or forgiuen, their  
 sins forgotten, the vowes  
 broken; their offences a-  
 gainst father or mother,  
 vnlesse they did lay vio-  
 lent hands vpon them.

(8) Here a penitent  
 hath 9000 yeares of  
 pardon, for once vi-  
 siting the Church: is  
 not here a roiall re-  
 compence for so lit-  
 tle labour. Oh thrice  
 blessed Romans that  
 liue so neere,

Of S. Paul in the Vaticane.

(9) See how ancient the giuing of Indulgences is: for these be giuen of old faith this booke.

*Nec non in eadem Ecclesia de antiquis sunt mille anni & xl. anni Indulgent.*

Furthermore vnto the same Church there doe belong of old (9) a thousand and fortie yeares of pardon.

*Item in Ecclesia Sancta Maria ad aquas salinas predictas scribitur, qd in consecratione eiusdem est vera remissio omnium peccatorum. Videlicet vicesima nona die mensis Ianuarij.*

Moreouer it is written and recorded in that Church of Saint Marie at the salt waters aforesaid, That vpon the day of the consecration of the said Church, there is true (10) remission of all sins, and that is vpon the nine and twentie of the month of Ianuarie.

(10) Yea certainly as true remission is there of all sinnes as the bread in the Priests hands is the true transubstantiated body of Christ, or as the masse is a true expiatory sacrifice, or as the Pope is the true Vicar of Christ. But whereas the Caluists loudly laugh and say, that if in other places, where it is said there is remission, there bee not true remission, when the people are deluded, and if there bee, then this word here, is an idle boast. No matter what they prate, they be hereticks.

*Item in capella ibidem qua vocatur scala Cali, sicut scribitur in Chronicis urbis Romane, quod illa capella Sancta edificata est in honore Beatae Mariae virginis, sub cuius maiori altari requiescunt corpora sanctorum decem millium, Martirum, militum tempore*

Likewise there is a certaine Chappell of the said Church which is called the Ladder of Heauen, as it is written in the Chronickles of the Citie of Rome where wee also finde that the said holie Chappell was builded in the honour of blessed Marie the Virgin, vnder the High Altar of this Chappell there rest the bodies of tenne thousand holy Martires



*Of St. Paul in the Vaticane.*

*pore Tiberij Imperatoris.*

that were souldiers in the time of Tyberius the Emperor. (11)

(11) Behold another wonder 10000. souldiers that were Christians in one army in the time of Tiberius immediately after

*Et quicumque sacerdos in dicto altari missam pro vivis & defunctis pura conscientia, corde contrito deuote celebrauerit, a peccato & culpa remissionem omnium peccatorum suorum habebit, & vniam de purgatorio liberat animam.*

And what Priest soeuer, shall deuoutly celebrate one masse at the said altar for the liuing and the dead with a pure conscience, and a contrite heart, shall haue remission of all his sinnes, both from the punishment & the fault, and shall deliuer one soule out of purgatorie. (12)

Christ. The Scripture tells vs of no such wonders for there the beleeuers are reckoned in fewer quantities: but the Catholicke traditions of the Roman Church, supply the defects and wants, that be in the Scriptures and the Catholicke cause were in a faire case indeed, if nothing might bee beleueed but that is in the scripture, or gathered from it, as these foolish Heretikes would haue it.

*Ista Indulgentia concessa, consummata est per quadraginta sex pontifices, quorum corpora in Camiterio*

And this Indulgence thus granted was confirmed by fixe and fortie Popes, whose bodies doe all rest in the Church.

(12) See what a happy thing it is for a man to liue in Rome, for its impossible he

H 2

should euer come in purgatory, if hee list to auoide it, for how easie is it to get a Priest say Masse at this altar for him. But all the difficulty will bee (say the Caluinists) in getting a Priest with a pure Conscience, for such it is said are not common in Rome: Oh idle Heretikes, as who say in the holy City, and so neere his Holinesse can be suffered any but holy Priests: for though they goe, at noone day to the Stewes, can they not goe afore night to confesse it, and so bee made as pure as they were the day they were baptized: Certainly if Cardinall Poole and his fellow committees had remembred, & regarded this they would not in their report they made to Paul the third, of the abuses in the Church haue held it so foule a matter that Priests of Rome, and Cardinals Chaplaines, doe at noone day goe to Whores, (for as for Cardinals themselues they goe modestly in the night time, vnlesse it be in the Carniuall.) Seeing that a wife being forbidden them as a most vnholly and vnlawfull thing, therefore they vse this but as a conuenient remedy

*Of St. Paul in the Vaticano.*

remedy to keepe them from that foule sinne of marriage, which by the Catholicke teachers, Iesuits and others is concluded to bee in them a farre greater sinne then whoring, or Adultery: Alasse then who can blame them, or rather doth not commend the holy Clergy of Rome, if of the two evils they chuse the lesse, to auoide the great: and if any little fault remaine after that fact, how easly may they goe to confession, or as soone as they haue done all being Priests, may one absolue another, and so come out of the Stewes, as holy and pure as they went in: where as all good Catholikes know that these heretike Priests that haue their owne wives, though they neuer touche other woman, are neuer pure, but euer defiled with that pollution that followes them in that damned estate of marriage as (whatsoeuer the heretikes prate out of the Scriptures) the holy Roman Church hath truly and holily determined. Seeing therefore the Clergy in Rome are not wrapt in the sacrilegious bonds of marriage, and so not tied to one; And for all other Iespes haue the holy and happy, and present helpe of confession, euer at hand and alwaies in season, let no good Catholicke doubt, but as all that haue trauelled thither doe well know, holy Clergy men and Priests with pure Consciences are as common in Rome, as post-horses in Venice.



in *terio Sancti Ste-* yard (13) of Saint *Seba-*  
*phani habentur &* stian, and namely by Pope  
*requiescunt: primo* Ieruatius, Pelagius, *Urba-*  
*pen Papā Gerasium,* nus, Silvester, Benedict, Ho-  
*Pelagium & Urba-* norius, Leo, Clement, Inno-  
*num, Siluestrum, Be-* cent, &c. Who all and  
*nedictum, Honori-* eery one of them haue  
*um, Leonē, Clemen-* confirmed the foresaid  
*tem, Innocentem qui* Indulgence. for the in-  
*omnes & singuli* crease of deuotion.  
*dictam Indulgen-*  
*tiam confirmauē-*  
*runt ad augendam*  
*deuotionem.*

*Item in eodem* Furthermore it is found  
*monasterio sanctis-* registred in the same most  
*simo habetur quod* holy Monasterie, that  
*quicunque ex tri-* whosoeuer shall drinke  
*bus istis fontibus* the water of these three  
*ubi Beatus Paulus* fountaines, where Saint  
*fuerat decollatus bi-* Paul was beheaded, shall  
*berit aquam, a qua* from thenceforth be deli-  
*cunque infirmitate* uer frō whatsoeuer disease  
*de cetero liberabi-* he hath (14) And who-  
*tur. Et quicunque* soeuer shall drinke of  
*de illis tribus fon-* these three fountaines as  
*tibus biberit, ut* afore, shall haue from e-  
*dictum est, a quoli-* uery fountaine a thou-  
*bet habebit mille* sand yeares (15) of par-  
*annos Indulgentia-* don and all this because  
*rum. Quia dum* that when Saint Paul  
*erat decollatus tunc* was there beheaded, his

(13) If 46. Popes  
 lie buried in one  
 Church-yard. It  
 seemes those daies  
 were not so deuout  
 as these of ours, nor  
 the Popes so pom-  
 pous, nor so rich, for  
 now it is not agree-  
 able to Catholicke  
 deuotion, Nor to the  
 Maiesty of his holi-  
 nesse to be buried in  
 a Churchyard, but in  
 as stately and pom-  
 pous manner as any  
 of the greatest kings  
 of the earth.

(14) The Heretikes  
 will here object, and  
 aske how it then  
 comes to passe that  
 any in Rome or  
 neere it, bee sicke or  
 die of such filthy di-  
 seases as they doe,  
 for either they may  
 here drinke and bee  
 healed, or esse this  
 here pramised is but  
 a cosenage and de-  
 lusion. But heretikes  
 are not worthy to be  
 answered, let the go.

(15) Here is a sweet &  
 a gracious indulgence  
 when for drinking 3  
 draughts of 3 sweete  
 fountaines in a hot  
 Sommers day, in a  
 hot country, a man  
 may gaine 3000  
 yeares of pardon: Is  
 it not pity, but so

Of S. Paul in the Vaticane.

good a mother as *caput eius fecit* the holy Roman Church should haue deuout children. *eres saltus & aqno- libet saltu genera- batur fons vnus.*

(16) The Here- tikes caull and say that this is a fable of the three fountaines and that there is no good history for it, and say further that he made and digged foureteene better fountaines, and left them not for Rome alone, but for all Christians, and say that whosoeuer drink of these fountaines, shall receiue true Indulgence in- deed, and haue the diseases of his soule healed: but they bab- ble and shew them- selues true here- tikes, who alwaies come with Scrip- ture, Scripture: But contrariwise al good Catholickes know that the holy Roman Church in these la-

*Item in eadem capella habetur la- pis saphyricus, qui cum sit positus ad la- tus vbi quis Apo- stema habuerit, solo tactu illius libera- bitur.*

*Et ibi multa corpora Sanctorum Martyrum atque confessorum requies- cunt. Et ibi est etiam gladius, per quem decollatus fuerat. Et stat ibi in vno pariete.*

head being smitten off, leaped three times, and at euery leape when it fell to the ground, forthwith there sprung vp a foun- taine of water. (16)

Moreouer in the Chap- pell there is saphire stone, which whē it is laid to the side of a sick-man, that hath an Apostem, pre- sently the sicke partie shalbe healed with onely touching.

Also in the same Chap- pell there doe rest the bo- dies of many holy Mar- tires and Confessors. And there is also the sword with which Saint Paul was beheaded, and it standeth there in a wall.

(17)

And the wiser daies found these fountaines so dangerous to drinke of, that pru- dently the stopt and wald them vp within the wall of the Latine tongue. And the wiser sort of Catholickes doe know, and some of them are bold and zea- lous to affirme, it had beene better for the Catholicke faith, if they had beene bet- ter and safer stopt vp, then they haue beene. But as for these three blessed foun- taines that sprange when Saint Pauls head leapt three times after it was smitten off, (which is as certaine as that Saint Denise tooke vp his head, when it was stricken off, and carried it in his hands three miles, as the *Breniary* saith in his seruice) these the Pope is sure will not infect the drinkers with heresie as those Epistles of Paul haue often done, And therefore these fountaines his holinesse stopt not vp, but let



## Of *S. Paul in the Vatican.*

lets them be alwaies open, that good Catholickes may resort vnto them, at all times of the yeare, and from all parts of the world, to the great honour of Saint *Paul*, at least to the great gaine of his holinesse, and of the Roman Citizens, who could not well maintaine their City without these good helps, and consequently to the great aduancement of the holy Catholicke Roman faith.

(17) Behold a most pretious relicke, the sword that cut off Saint *Pauls* head: And hath not the Popes holinesse good cause to preferue and honour the sword that cut off his head, who durst rebuke Saint *Peter*, whose successor he is? The Calvinists bragge of a better sword, which they say Saint *Paul* left them, *Ephes. 6. 1.* The sword of the Spirit, which is the word of God; but let them like foolish Cockes take the barley corne, and leaue vs the lewell; for all good Catholickes know that the sword of the Scripture, howeuer *Paul* commended it in those times, is found in these daies to bee a dangerous sword to be vsed: and the holy Roman Church, had neuer seene so many of her children fall to be Calvinists and Lutherans had it not been that the vse of this sword was too easily and freely premitted vnto them: As for this sword that cut off Saint *Pauls* head, that neuer did hurt to the Catholicke Roman Church, but hath gained it many a faire million of crownes, euen the very shewing of it, to people and pilgrimes: seeing then the Popes holinesse gaines so well by this sword, and hath lost so much by the sword of the Spirit, full wisely therefore he prohibits the vse of that sword: but allowes the other to bee seene of all men: and if Saint *Paul* bee angry that wee make more account of the sword that cut of his head, then that sword of the spirit, which vpon his knowledge, he commended so earnestly to the Church, let him know his holinesse cares not a pin, for though he was so bold to reprehend *Peter* when they were on earth; Yet now his holinesse being *Peters* successor hath made and enacted it for a law, and hath so put it in the body of his law, *Dist. 40. c. 6.* That though he should be so faulty and so enormously wicked, as that hee drawes millions of soules with him into hell; Yet no man must presume so much as to reprove him for it. Therefore let Saint *Paul* doe what he can, his holinesse will keepe and make much of the sword that cut of his head, and shew it to bee honoured, and will gaine fairely by it, and will also restraine and prohibits the vse of the other sword, though he pleased to call it the sword of the Spirit, seeing hee findes by so long experience, that he loseth by it every day.

4  
The fourth principall Church, the Church of our Lady.

(1) The Heretikes say that certainly this is but a tale, for the Virgin Mary (say they) would not take vpon her to deliuer any out of hell, nor purgatory by her owne merits as it is here said, and if shee could, she would not tie it to such a condition as the visiting of that Church, because then the poore soules that dwell in far countries could neuer receiue good by it, thus these shamelesse hereticks dare argue against it that the holy Church teachers, are not they worthy condemned?

(2) So that then to visit that Church euery day for one yeare, a man shall obtaine 38000 yeres of pardon: come, come all good Catholics, let vs goe leaue this cursed country of England, and goe dwell at Rome, where we shall be receiued, entertained and enriched with such bountifull blessings.

CHAP. 5  
In Ecclesia Sancta  
Mariae annun-  
ciata.

*Item ibi scribitur sic quod Beatissima virgo Maria apparuit Cuiusdam fratri dictae Ecclesiae cum multitudine Angelorum dicens omnis homo vere confessus & contritus qui hanc Ecclesiam intrauerit, & me puro corde visitauerit, ab infernali incendio liberabitur.*

*Scribitur etiam in Chronicis, quod cuiuslibet visitanti quotidie dictam Ecclesiam pro quolibet die quae eandem visitauerit mille anni Indulgent. & quadraginta anni Indulgent. & remissio tertiae partis omnium peccatorum,*

CHAP. 6  
Of the Church of Saint  
Marie of the An-  
nunciation.

Furthermore it is thus written in the place aforesaid, that the most blessed Virgin Marie appeared to a certaine Frier of the said Church attended with a great multitude of Angels, and said vnto him euery man truly confessed and contrite, which shall enter into this Church, and visite me with a pure heart shall be deliuered from the fire of hell. (1)

It is also written in the Chronickes, that whosoever shall daily visit this said Church, shall haue for euery day wherein hee shall so visite it a thousand and fortie yeares of pardon (2) together with remission of third part of all his sinnes and as many quarentens &c. And



*Of St. Maries the Pardon.*

*torum, & tot care-* all the said Indulgences  
*na. Et omnes pre-* are doubled in the time  
*dicta Indulgentia* of the Advent of our  
*duplicantur in ad-* Lord, and in lent. And  
*uentu domini & in* in the day of the Annun-  
*quadragesima. Et* ciation of the blessed  
*in die Annuntiati-* Virgin Marie, there is full  
*onis Beata Maria,* remission of all sinnes to  
*est ibi plena remis-* bee had in that Church,  
*sio omnium peccato-* graunted by our most ho-  
*rum, data a Sanctis-* lie Lord Pope Boniface.  
*simo domino Boni-*  
*facio.*

*Quicumque est-* Whosoever also shall  
*am in dicta Eccle-* celebrate Masse in the said  
*sia ob honorem &* Church in the honour  
*reuerentiam glorio-* and reuerence of the most  
*ssima Virginitis* glorious Virgin Marie,  
*Maria Genetrixis* mother of God, shall  
*dei missam celebra-* through the merites and  
*uerit, unam ani-* intercessions of the said  
*mam meritis & in* Virgin Marie deliuer one  
*tercessionibus eius-* soule out the paines of  
*dem Virginis Ma-* Purgatorie. (3)  
*ria de panis purga-*  
*tory liberabit.*

Illegible text in the right margin.

(1) See what a blessed thing it is to be a Priest in Rome, where a man may every day at his pleasure deliuer a soule out of Purgatory: Is it therefore any marvel if so many of our fine wits and hopefull young men doe runne to Rome, and become Priests? No surely, but the wonder is that if they beleeue this, they will come againe into England, where they may sooner send themselves to hell, then deliuer a soule out of Purgatory.

(2) See what a blessed thing it is to be a Priest in Rome, where a man may every day at his pleasure deliuer a soule out of Purgatory: Is it therefore any marvel if so many of our fine wits and hopefull young men doe runne to Rome, and become Priests? No surely, but the wonder is that if they beleeue this, they will come againe into England, where they may sooner send themselves to hell, then deliuer a soule out of Purgatory.

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Of S. Sebastian in the Vaticane.

The fifth principall  
and Patriarchall  
Church; namely of  
Saint Sebastian.

CHAP. 7  
Indulgentia Eccle-  
sia Sancti Se-  
bastiani.

CHAP. 7  
Of the Indulgences belong-  
ing to the Church of  
Saint Sebastian.

(1) The presumptu-  
ous Calvinists say  
this is a foule stin-  
king lie. For an An-  
gel, say they would  
neuer tell a lie, but  
to say that in any  
Church in Rome, or  
any place on earth is  
or can be euerlast-  
ing light, and with-  
out end, is not onely  
false but plaine  
Atheisme and inti-  
mates that the world  
shall neuer haue  
end: Oh shamelesse  
heretikes that dare  
call in question the  
sayings or doings of  
the Pope, as though  
his holinesse can ei-  
ther speake ought  
but truth, or doe  
ought but good: So  
there haue beene  
some heretofore like  
to these Calvinists  
that durst be so bold  
with the Popes, as to

*Item scribitur in  
Ecclesia Sancti  
Sebastiani, quod ibi  
Angelus domini ap-  
paruit Beato Gre-  
gorio in celebratione  
Missa in altari  
Sancti Sebastiani  
Martyris dicens.  
In isto loco est vera  
remissio omnium  
peccatorum splen-  
dor & lux perpetua  
& sine fine letitia.  
Quam Indulgen-  
tiam a Papa glorioso  
concessam Beatus  
Sebastianus meruit.*

*IT* is registred in the  
Church of Saint Seba-  
stian, that an Angel of the  
Lord appeared in that  
Church to Saint Gregory  
as he was a saying Masse  
at the Altar of Saint Se-  
bastian the Martir, and  
said to him these words.  
*In this place there is true  
remission of all finnes,  
brightnesse and light euer  
lasting; ioy and gladnesse  
without end. This Indul-  
gence did Saint Sebastian  
merit to the Church, and  
thereupon that glorious  
Pope did grante and rati-  
fic it.*

bring them vnder censure, accusing Eberius for an Arrian, condemning Hovrius  
for a Monothelite, and them, and John the 22 for heretikes, as did the sixth generall  
Councell, and Oecum, and many more, but what got they? some of them are con-  
demned and all of them reprobued for their labour by the Popes holinesse, as be also  
the Calvinists, who were pronounced heretikes in the Councell of Trene, and ex-  
communicate euery passion weeke in *Bulla Cens*, and therefore no matter what  
they object.



*Of S. Sebastian in the Vatican.*

*Item dominica die prima mensis Maij* Also vpon every first Sunday or Lords day of the Month of May, there is in the same Church remission of all finnes.

*Item ab ascensione domini vsque ad Kalendas Augusti* Likewise from the ascension of our Lord, vntill the Kalends of August, there be for euery day, in that Church a thousand yeares of pardon, and as many quarantens, and remission of the third part of all a mans finnes.

*Item in alijs diebus per totum annum sunt omni die quadraginta septem Indulgentiarum & tota rene.* And moreouer, all the yeare long, there is daily and for euery day seuen and forty yeares of pardon, and as many quarantens.

*Item ibi est quidam introitus subterraneus, & ille Introitus vocatur Camiterius Sancti Calixti Papa, ubi solebant se abscondere Sancti dei Martires quando persequebantur Romanis.* Furthermore in the Church, there is a certaine Vault, or hollow passage vnder the earth, and it is called the Church-yard of Saint Calixtus the Pope: In this the holy Martires of God in times past vsed to hide themselves, when they were persecuted by the Romans: & to this Vault

Of St. Sebastian in the Vatican.

(2) Seeing there *quot nemo numera-* there doe belong so ma-  
 belongs to that *re potest nisi solus* ny Indulgences and par-  
 vault, so many Indul- *Deus.* dons as none can number  
 gences, it seemes *Item ibi est pa-* but onely God. (2)  
 that our holy fa- *teus in quo corpo-* Also in the same  
 thers, the Abbots of Church there is the pit  
 England held vaults or hole, wherein the bo-  
 to be very holy pla- *ra Sanctorum Petri* dies of Saint Peter and  
 ces, and therefore it *& Pauli per centum* laie hid for an hun-  
 was (doubtlesse) that *annos sacuerunt an-* dredth yeares before they  
 they made at so ma- *regnam fuerunt in-* were found, and at this  
 ny Abbaies, vaults *venta & sunt ibi* hole there are three hun-  
 vnder the ground, *CCC anni Indul-* dredth yeares of pardon.  
 leading from the gent.  
 Abbay to the Nun- *Item in eadem* Likewise in the same  
 nery, which was ne- *Ecclesia est adhuc* Church there is yet a pit  
 uer very far off, that *vnus puteus sicut* or hole, situate a little  
 so the Nuns might *us modicum extra* without the Church, and  
 meete the Friers & *Ecclesiam ibi requi-* therein doe rest the bo-  
 get their part of *escunt quadraginta* dies of seauen and for-  
 these blessed Indul- *septem pontifices,* tis Popes, enery one  
 gences: Many of *dantes vnusquis* whereof graunted to  
 these holy vaults are *que suam Indulgen-* this Church Indulgen-  
 yet to bee seene in *tiam, tantam quan-* ces, as great and ample as  
 England to the *Item ibi est*  
 shame and confuta- *habet*  
 tion of the Calui- *is*  
 nists: And though *et*  
 those vaults haue *et*  
 beene decreely loued *et*  
 of the Romish Cler- *et*  
 gy, and so are still *et*  
 where they yet be, *et*  
 and are therefore *et*  
 partakers of the Popes Indulgences, which made the Nunnes frequent them so  
 willingly: yet was there one vault in England which was of greater value and ex-  
 pectation then all these, and which (if the powder there laid by those deuout and  
 zealous Catholickes had blowne vp the heretikes according to the minde and de-  
 sire of them that laid it, and the hope of his holinesse, and the Iesuites) should cer-  
 tainely haue had as many blessings and Indulgences bestowed on it, as the bound-  
 lesse treasure of the holy Roman Church could haue afforded. But that worke was  
 too good to prosper as some of themselves said, the day before they died.

Item ibi est hunc Vultu



*Of S. Sebastian in the Vatican*

*tam potuerunt.* they could or might.

*Item in dicta* To conclude, there is  
*Ecclesia est* in this Church as great  
*Indulgentia, quanta* and large Indulgence, as  
*in Ecclesia Sancti* there is in the Church of  
*Petri Apostoli.* Peter the Apostle.

*Reliquia Ecclesie* Reliques in the Church  
*Sancti Sebas-* of Saint Se-  
*tiani.* bastian.

**I***tem in summo* IN the high altar of this  
*Altari requiescit* Church, there is the bo-  
*corpus Sancti Se-* dy of Saint Sebastian him-  
*bastiani. Et in al-* selfe: and in another  
*tari inferius, corpus* lower altar, the body of  
*Sancti Fabiani. Et* Saint Fabian, and vnder  
*in altari in fine Ec-* the altar that is at the end  
*clesie subtus requi-* of the Church resteth the  
*esait corpus Stepha-* body of Pope Stephen  
*ni Papae.*

*Item retro Eccle-* Also in the backside of  
*siam est alius tran-* the same Church there is  
*situs rotundus circa* another passage, which is  
*altare Sancti Apo-* round, hard by the altar,  
*stoli Petrus & Pau-* vnder which Saint Peter  
*lus ad centum annos* and Saint Paul lay for a  
*iacuerunt in qua* hundreth yeares, and in  
*transitu multa cor-* the same place to this day  
*pora Sanctorum, in* there lie the bodies of  
*enormi confesso-* many holy Confessors &  
*rum, atque Virgi-* Virgins.

## Of S. Sebastian in the Vaticane.

*num requiescunt.*

*Item in eadem*

*Ecclesia est colump-*

*na illa ad quam*

*Sanctus Sebastianus*

*fuit sagittatus.*

*Item ibi est caput*

*Sancti Calixti &*

*plura corpora alio-*

*rum Sanctorum.*

Also in the same

Church there is the post

or pillar, at which Saint

Sebastian was thrust

through with darts.

There is also the head of

Calixtus, and many bodies

of other Saints.

(3) The Caluinists

say this is an idle

tale for say they if

Peter had had an al-

tar or said Masse the

Scriptures would

not haue concealed

it: But a figge or ra-

ther a fagot for

these heretikes and

their Scripture also,

for what care Ca-

tholikes though it

be not it the Scrip-

ture, as long as the

holy Roman Church

saith it here and

elsewhere.

*Item in Camite-*

*rio sancti Calixti*

*quod habetur in ea-*

*dem Ecclesia stat*

*quoddam altare ad*

*quod sanctus Pe-*

*trus, tempore quo*

*Romani persequer-*

*bantur illos sanctos*

*Martyres ibidem*

*sepultos, celebrare so-*

*lebat.*

*Item in eadem*

*Camiterio habetur*

*longitudo per quen-*

*dam lapidem, unius*

*eleui, cum quo Chri-*

*stus fuit affixus cru-*

*ci.*

*Item in eadem*

*Camiterio*

*Es-*

Moreover in the

Church-yard of Saint

Calixtus (so called as a-

fore) which is in the same

Church, there stands a

certaine altar, and that is

the very altar whereat

Saint Peter vsed to say

Masse, (3) at such times as

the Romans persecuted

those holy Martires that

vsed to flie thither, and

are now there buried.

Likewise in same

Church-yard of Calixtus,

there is a certaine great

stone, vpon which is

drawne out the length of

one of the nailes, with

which Iesus was nailed to

the tree of the crosse. (4)

Further, in the same

(4) This was doubt-

lesse a great naile,

for out of one of

them haue beene

since made at least

a thousand more

nailes, and which is

more strange, the

first is still as great as

it was.



Of St. Sebastian in the Vaticane.

*Ecclesia habentur* Church there beyer to be  
*vestigia undecim* seene the steppes of ele-  
*pedum in una capel-* uen foote, and they bee  
*la a latere, super al-* vpon an altar, that is in a  
*rare quoddam.* Chappel, scituat on one  
*vestigia sunt illa* side of the Church: what  
*viz. quando san-* these steppes are, & how  
*ctus Petrus voluit* they camethere, we are to  
*fugere de Roma* & know that when Saint  
*tunc obuiabat do-* Peter would haue fled out  
*mino Iesu Christo* of Rome, Iesus met him at  
*& dixit domine* a little Chappel, (5) some-  
*quo vadis, iuxta* what out of the City,  
*paruam capellam* then Peter meeting Christ  
*modicum extra ci-* asked him, *Lord whether*  
*uitatem scituatam,* goest thou? And Iesus an-  
*& respondens Ie-* swered, *I goe to Rome to be*  
*sus vado Ro-* crucified againe, and these  
*mam iterum cruci-* steppes of Iesus and Pe-  
*figi, & illa capella* ter as they stood talking  
*vocatur capella Bea-* there, are here to be seene  
*ta Maria de Palma* to this day: and that

(5) Here againe the Calvinists cauill and say, that this is surely a cozn'd tale. For Saint Peter say they spake it *Acts 3. 21.* that the heavens must hold Christ till the end of the world, and therefore say they though it might well bee that Saint Peter might see Christ in a vision sitting in heauen as Saint Stephen did. *Acts 7. 55.* yet its not credible that he saw Christ so really standing by him that the steppes of his

feste should remaine in the earth, but wee haue a short answer for them, and that is this, let them, and such fooles as they, rely vpon that vncertaine rule the Scripture (which therefore our Catholicke Doctors, *Eccius, Pighius, Hosius, &c.* haue iustly called a nose of waxe, and a shipmans hose, a dumbe Iudge and a leaden ruse) we Catholickes will hold the sure certaine and vnfalible rule that the neuer decreue is, namely the determination of the holy Roman Church, that is the rocke that Catholickes rest vpon: and therefore though the Scripture say neuer a word of it, yet by vertue of that determination wee beleue that Christ is really and corporally in the Sacrament, and that the bread is turned into his body, and wee beleue that this story is true, and what euer else the Roman Church shall teach vs.

Of St. Sebastian in the Vatican

Chappel where they thus  
met, is called the Chap-  
pell of our blessed Lady  
Mary of the palme.

Item in Ecclesia Likewise in the Church  
sancti Iohannis of Saint John before the  
ante portam lati- Port Latine, where Saint  
nam, ubi coctus fuit John was boiled in hot  
sanctus Iohannes scalding oile, is every  
in oleo, est liberatio Saint Johns day, deliue-  
vnius anime in die rance for one soule out  
sancti Iohannis a of purgatory.  
purgatorio.

(6) This Church  
though it beare the  
name of one of the  
Apostles, yet is it  
none of the seauen  
principall and Pa-  
triarchall, because as  
Onuphrius freely tells  
vs, those Churches  
are most dignified by  
the Pope, which he  
gaines most by: and  
hee gaines most by  
them that are in the  
way betwixt the  
great Churches of  
Saint Iohn Laterane,  
Saint Peter and  
Saint Paul, there-  
fore Saint Sebastians  
is one which stands  
in the way betwixt  
Saint Pauls, and the  
Lateran, and not this  
of Saint Thomas  
which stands out of  
the way.

CHAP. 8  
Indulgentia Eccle-  
clesia sancti Tho-  
mas Apo-  
stole.

CHAP. 8  
Indulgences belonging to  
the Church of Saint  
Thomas the A-  
postle (6)

IN Ecclesia eius  
scribitur: quoti-  
enscunque homo vi-  
sitauerit, illam Ec-  
clesiam uidelicet  
manus ponendo  
adiutrices ad su-  
stentationem Pau-  
perum & liberatio-  
nem Captiuorum in  
sancta terra incar-  
ceratorum; in Ec-  
clesia

IN the Church of Saint  
Thomas, it is written and  
recorded, that how oft  
soeuer any man shall vi-  
site that Church, putting  
to his helping hand for  
the sustentation of the  
poore, or for the redee-  
ming and deliuerance of  
captiues imprisoned in  
the holy land, so oft  
there bee in that Church,



Of S. Thomas.

*eleſia qua dedicata eſt in honore ſancti Michaelis Arch- angeli & ſancti Thoma Apoſtoli, conceduntur per multos pontifices tria millia annorum Indulgent. & xl. dies, vota fracta, of- fenſa patrum & Matrum ſine man- uum violentarum iniectione relaxan- tur illi ut permitti- tur predictam Ec- cleſiam viſitanti.*

which is conſecrated to the honour of Saint Michael the Archangell and Saint Thomas the Apo- ſtle, three thousand yeares of pardon, gran- ted thereunto by diuerſe Popes. And for xl. daies long, vowes that be bro- ken, and offences againſt father and mother, ex- cepting laying violent hands vpon them, (7) are three releaſed to him that ſhall viſite the Church as is aforeſaid.

(7) Still the here- tikes prate and ſay that the Pope for- giues the offences committed againſt father and mother: poore fooles why ſhould he not, is not he the father of fa- thers and ſupreme father of vs all, good reaſon then that he ouerrule our fathers and mothers, and thoſe that pleaſe his holineſſe, let them not care though they diſpleaſe father mother, maſter, mi- ſtreſſe, nay Prince or Soueraigne, for hee can and will re- leaſe the puniſhment as well as he can for- giue the fault.

*Item ſummi tres pontifices viz. Alex- ander, Innocentius & Urbanus quilibet eorum conceſſit ſeptimam partem anni & omnium peccatorum remiſſi- onem & unum an- num & quadragin- ta dies plenamque participationem om- nium ſtationum & dedicationum Ro- mane Eccleſie que facit*

Moreouer three chiefe Biſhops or Popes, as namely Alexander, Inno- centius and Urbanus, euery of them gaue and gran- ted thereunto, the ſea- uenth part of the yeare, and remiſſion of all finnes and one yeare (8) and forty daies, and full par- tieipation of all ſtations and dedications of the Roman Church which make vp nine and fortie yeares of pardon, and as

(8) Its very hard to know the meaning of theſe bountifull Indulgences, they are ſo many that wee may ſay *Copia ipſa nocet*: therefore deuout Catholikes that deſire to know them diſtinctly, had beſt goe to Rome, and there they may both know them and haue them.

Of S. Crosse.

*facit xlix. annorum* many quarentens, and al-  
*Indulgent. & tot* so they graunted hereun-  
*Carenas. Ac etiam* to participation with the  
*participationē terra* Holy Land, where strang  
*Sanctę ubi Indul-* and wonderfull Indul-  
*gentia mirabiles* gences be granted.  
*concedantur.*

CAP. 9

*Indulgentia Es-*  
*clesię Sanctę*  
*Crucis.*

The sixth principall  
 and patriarchall  
 Church is the  
 Church of Saint  
 Crosse.

CHAP. 9

*Indulgences of the Church*  
*of Saint Crosse.*

**I**N Ecclesia San-  
*ctę Crucis sunt*  
*omni die xlvij. an-*  
*ni Indulgent. &*  
*tot carena & tertia*  
*partis omnium pec-*  
*catorum remissio.*

**I**N the Church of Saint  
 Crosse, there are euery  
 day eight and forty yeares  
 of pardon, and as many  
 quarentens, and remission  
 of the third part of all a  
 mans finnes.

*Item ibi modi-*

Also a little lower on  
 the side of the Church  
 there is a Chappell called  
 Hierusalem, into which  
 women may not enter,  
 but onely vpon Saint Be-  
 nets day. (1) And then  
 there is in that Chap-  
 pell, full remission of all  
 finnes, both a pena & a

(1) Blessed Saint Be-  
 net was the good wo-  
 mans friend, who  
 got them leaue on  
 his day to come into  
 the holy Chappell,  
 which is one reason  
 doubtlesse, why wo-  
 men are so deuout to  
 the Benedictines.

*cum inferius a la-*  
*tare est una capel-*  
*la que vocatur Ie-*  
*rusalem, in quam*  
*mulieres non pos-*  
*sunt intrare nisi in*  
*die sancti Benedicti.*  
*Et tunc est ibi om-*  
*nium peccatorum*  
*remissio a pena &*  
*culpa.*

*Item*



*Item hanc Ecclesiam Constantina Imperatrix edificavit in honorem sancte Crucis & ad preces sancte Helene Papa Silvester consecrauit.*

*Item omnibus diebus dominicis & mercurij sunt ibi CCliij anni Indulgent. & omnibus alijs diebus Cxxxviij anni & tot carena.*

*Et multa alie plures Indulgentie sunt quas explicare non audemus nam omni die dominica & die mercurij Sanctus Silvester omnes indulget duplicauit.*

*Reliquie predictae Ecclesiae.*

**I**N predicta Ecclesia sancta Crucis est funis cum quo Christus

Further, Constantina the Empresse builded this Church to the honour of the holy Crosse, (2) and Pope Silvester did Consecrate it at the instance, and prayers of Saint Hellen.

Likewise vpon every Sunday, and euery Wednesday there bee in this Church two hundred fiftie and foure yeares of pardon, and vpon euery other day an hundred thirty eight yeares, and as many quarentens.

And there bee many other pardons and indulgences here which wee dare not set downe, (3) for vpon euery Lords day and euery Wednesday Saint Silvester doubled all the Indulgences.

*The reliques of the same Church.*

**I**N the foresaid Church of Saint Crosse there is the rope (4) where in

(2) Bawling heretikes doe here make a stirre and wonder, that wee dare build Churches in honour of the dead Crosse. But they be fooles, and know nothing. But all deuout and learned Catholickes doe know that the holy Roman Church teacheth to pray to the Crosse, and hath a praier to it in the holy Masse booke or Breuiary, *O crux aue spes unica, hoc passionis tempore, auge pjs Iusticiam Reisque dona veniam:* and least some should thinke, (who haue too nice and spiced consciences as some Catholickes haue) that this praier is to him that died on the Crosse, and not to the Crosse, our approoued Doctors haue handled the case, and resolued it that ipsam Crucem alloquimur, ipsam Crucem deprecamur, quasi ipsam Crucifixum: If wee may speake to the Crosse, and pray to the Crosse it selfe,

as to Christ; Then surely no man will deny but wee may build Churches to it.

(3) Let the heretikes here see to their shame; First the great modesty of the Roman Church, who forbears to put downe the Indulgences, when they are so exceeding many as they cannot bee counted, and behold also the bounty of our spirituall mother, who grants Indulgences so plentifully as modesty forbids to expresse them: what good Catholicke can stay from going to Rome, that there hee may diue into the middelt of this sea, and partake of this bottomlesse Treasure.

(4) Behold a pretious relike, the Rope that Christ was led in, for though the Gospells speake of none, yet here is as good warrant for it as the Gospel, to all good Catholikes.



*Christus Iesus fuit ductus, portans sine baulans crucem.* Christ-Iesus was led to his death when hee bare his Crosse.

*Item clavis unus cum quo cruci fuit affixus.* There is also one of the nailes with which he was nailed to the Crosse.

*Item magna pars vestis sancti Iohannis Baptiste.* Also a great deale of Saint Iohn Baptists coate,  
*Item duo dentes de sancto Blasio Episcopo.* and two of the teeth of (5) Here bee two armes of Peter and Paul in this Church,  
*Item duo lacerti Apostolorum Petri & Pauli.* And two armes of the and yet we are to beleeue that the whole halfe of them both is in Saint Peters and the other whole halfe in Saint Pauls Church for these two armes the Pope created by his power.  
*sub maiore altari requiesunt corpora sanctorum Anastasij Cesaris & Prothasij.* Saint Anastatius Cesar & Saint Prothasius.

*Item ibi est de ligno vere Crucis.* Also there is in that Church some of the (6) Here is some of the wood of the true Crosse: to put a difference betwixt too many, that are counterfeit, by which good deuout Catholickes are daily cozened to their great discomfort.

*Item una lumpa plena Balsomo, in quo iacet caput Vincentij Martiris.* Also a lamp full of baulme, wherein lies the head of Saint Vincentius Martire.

*Item spongia cum qua Iudai dederunt Christo Iesu acetum bibere cum felle mixtum.* Also there is the Spung with which the Iewes gaue Iesus Christ vinegar mingled with gaule to drinke.

*Item ibi sunt duo sophiri.* Likewise there bee two

(7) God Catholikes doe greatly wonder, seeing the holy virgin had no child after Christ, how this milke of hers was preserved, for sure shee would not keepe it her selfe, and in those daies few regarded either her, or her sonne for thirty yeares: wee hope therefore his Holinesse will let vs know this great secret, for sure there is some great miracle and mysterie in it. But seeing in that Church there is both of the milke & the bloud, wee now see the reason why father Scribanus the Iesuite, writers that bee so longs for the milke of the mother, and blond of the

Sonne, that he knowes not whether to desire more, and saith that therefore he will mingle them both together, and of that mixture, make a pretious soveraign medicine for his soule: Indeed we doe easily beleecue Iesuites to bee such extraordinary men, that they haue some extraordinary spirituall phisicke for their soules which others haue not: yet as great and as good as he is, he may now be beholding to vs that publish this blessed booke, for now hee knowes where hee may haue both his simples to make his confection, both the milke and bloud, and let him nor feare that they at Rome can spare none of it; for if he pay well for it, he shall haue it, and yet by the supreme power of the Pope, though neuer so much be taken continually, yet they multiply againe, and the last is as good as the first, and all of like vertue.

*Sophiri, quorum unus est plenus sanguine Christi, & alter plenus lacte Mariae Virginis.*

*Item caput Innocentij Martiris.*

*Item in dextro latere altaris est lignum crucis latronis conuersi.*

*Item ibi est unus digitus Beati Thomae Apostoli.*

*Item ibi est titulus Iesu Christi ap- positus cruci, scilicet Iesus Nazarenus Rex Iudeorum.*

*Item in eadem Ecclesia iacent corpora xliij. summorum*

glasses whereof the one is full of the bloud of Christ, and the other full of the milke of Marie (7) the Virgin.

Also there is the head of Innocentius the Martire.

And vpon the right side of the altar there is the wood of the Crosse whereupon the good theefe died.

And there is also one of the fingers of Saint Thomas the Apostle.

There is also the title of Iesus Christ, which was set vpon his Crosse, namely, Iesus of Nazareth King of the Iewes.

Moreouer in the same Church there lieth the bodies of two and fortie



*rum pontificum quo-  
rum unusquisque  
suam dedit Indul-  
gentiam.* Popes or chiefe Bishops,  
whereof euery one be-  
stowed their indulgence  
vpon this Church.

CAP. IO

*Indulgentia Eccle-  
sia Sancti Lau-  
rencij.*

CHAP. IO

*Indulgences belonging to  
the Church of Saint  
Laurence.*

7

The seauenth prin-  
cipall Church: the  
Church of Saint  
Laurence and Saint  
Stephen.

**I**TEM Papa Palla-  
gius qui hanc Ec-  
clesiam consecrauit  
concessit ibi in qua-  
tuor temporibus  
anni & in omnibus  
festiuitatibus Ste-  
phani & Laurencij  
vel stationum seu  
dedicationum illius  
Ecclesie septem  
annos indulgentia-  
rum, & tot care-  
nas & tertie par-  
tis omnium pecca-  
torum remissionem.

*Quas Indulgen-  
tias Beatus Silvester  
confirmauit, & in  
qua-*

**P**OPE Pellagius who  
Consecrated this  
Church, graunted vnto it  
that in the foure times o-  
therwise called the foure  
Ember weekes of the  
yeare, and vpon euery of  
the feast daies of Saint  
Steeuen and Saint Lau-  
rence, and vpon the daies  
of the stations or dedica-  
tions of this Church at  
all and euery of these  
times, there should bee  
seauen yeares of pardon,  
and as many quarentens,  
and remission of the  
third part of all a mans  
finnes.

All these Indulgences  
Pope Silvester confir-  
med, (1) & doubled them

(1) Here is a great  
miracle and a my-  
stery that may stop  
the mouthes of all  
Heretikes that say  
we haue no true mi-  
racles, for here  
Pope Pelagius con-  
secrated this Church  
and gaue the In-  
dulgences to it, and  
Silvester the Pope  
confirmed and dub-  
led them, and yet  
Pelagius was not  
Pope till two hun-  
dred yeares after  
Silvester died. Let  
Lutherans or Calui-  
nists shew such mi-  
racles if they can.

Of St. Laurence.

*quadragessima dupli-  
cantur, & sunt omni die xlvij.  
anni Indulgent. & tot carene & ter-  
tia partis omnium peccatorum remis-  
sio.*

*Item quicunque  
continauerit omni-  
nibus diebus domi-  
nicis vel quartis  
ferijs per integrum  
annum, liberat v-  
nam animam de-  
panis purgatorij qd  
promeruit Sanctus*

*Laurencius Mar-  
tir Christi, unde  
Continet hoc  
templum sancto-  
rum corpora pura.*

*A quibus auxilium,  
suppleri pascere cu-  
ra. (2)*

*Cum Sixto iacet  
Laurencius igne  
crematus,  
Et prothomartir  
Stephanus. Leuita  
beatus,*

them in the time of lent:  
and granted further to the  
same Church, euery day  
eight and forty yeares of  
pardon, and as many qua-  
rentens, and remission of  
the third part of all a  
mans sinnes.

And further whosoe-  
uer continued his deuo-  
tion to this Church euery  
Sunday, or euery Wed-  
nesday through the yere,  
he shall deliuer one soule  
out of the paines of pur-  
gatory, and this is meri-  
ted and procured by the  
holy Martire of Christ St.  
Laurence. Wherupon this  
is witten in old latin ver-  
ses, of this Church. This  
Church containeth the  
full and perfect bodies of  
many Saints, from whom  
see that thou haue care to  
call for supply of helpe.

Here lieth *Sixtus* and  
with him *Laurence* that  
was broiled in the fire,  
And *Stephē* the first Mar-  
tire, that blessed leuite,

(2) See here, we are  
taught to call vpon  
the Saints for helpe.  
Some Catholickes  
are so nice, and ten-  
der conscienced that  
they thinke we must  
not pray to Saints  
for any thing, but  
onely that they  
would pray to God  
and to Christ for vs,  
but here we see that  
a man ought to pray  
to them for supply  
of all good things he  
wants, this is true  
Catholicke religion,  
let some mince and  
distinguish it as nice-  
ly as they will.



*Of S. Laurence.*

*Post hypolitus equo-  
rum Collo ligatus,*

*Cum nutrice sua  
cum cuncta plebe  
suorum,*

*Romanus miles  
trifona virgo qui-  
rella,*

*Et quadraginta  
quas passio continet  
illa.*

Besides these *Hypolitus*  
that was pulled in pieces  
with horses,

Together with his  
Nurce and all his people.

Here lieth also a Roman  
souldier, and *Crisona* the  
Virgin.

And *Quirella* and forty  
Martires more, who suffe-  
red the same time.

*Reliquia Ecclesia  
predicta.*

*Relikes in the foresaid  
Church of Saint  
Laurence.*

**I***tem in altari in-  
ferius requies-  
cunt corpora Sancto-  
rum Martirum Ste-  
phani & Laurencij,  
quicumque visita-  
ueris sepulchrum  
eorum & lapidẽ su-  
per quem Sanctus  
Laurencius positus  
fuerat qui etiam ha-  
betur a latere sum-  
mi altaris habet vñ  
mille Indulgent. &  
tot carenas, ac eti-  
am tercię partis om-  
nium*

**I***N the lower altar of  
that Church, doe lie  
the bodies of the holy  
Martires, Saint Stephen  
and Saint Laurence. And  
whosoever shall visite  
their Sepulcher, and that  
stone whereupon Saint  
Laurence was laide, which  
lieth at the side of the  
high altar, hath seauen  
thousand yeares of par-  
don and as many quaren-  
tens and remission of  
the third part of all his  
sinnes.*

L

(3) Calvinists thinke that Stephen was stoned with many stones, because the Scripture saith. They stoned Stephen: But they may see here how they are deceived, for hee was stoned with one, and that is to bee seene in Rome, hee that will goe thither to see it is worthy to see it, and kisse it also: And see here the wisdom of the holy Roman Church who can finde gaine for her selfe, and make profit of the rope that tied Christ, the stone that stoned Stephen, and the sword that cut off Pauls head, they were not so hurtfull to the parties, as they bee beneficiall to the present Church and City of Rome: So wise are these times, beyond the times of the Primitive Church, for we find not that they made any profit of these.

(4) Thus wee haue heard the riches, and blessings, belonging to the seauen great Churches in Rome. Now follow some other.

*niam peccatorum remissionem.*

*Itē ibi est lapis cū quo Sanctus Stephanus lapidatus erat.*

CAP. II.

*In Ecclesia Sancti Praxedis.*

*Item ibi est una Ecclesia que vocatur Ecclesia Sancti Praxedis & est iuxta Ecclesiam Beate Marie maioris situata, necnon Sangrome multorum sanctorum consecrata.*

*Item in eadem Ecclesia habetur una Capella in qua est corpus Sancti Paschalis Papa primi illo nomine vocati.*

*Item in eadem Ecclesia est una Capella que vocatur hortus paradisi & sunt ibi duo millia & tricenta sanctorum Martirum corpora*

&

There is also the stone with which Saint Stephen was stoned. (3)

CHAP. II.

*In the Church of Saint Praxed. (4)*

Furthermore there is a Church which is called the Church of Saint Praxede, situated neere vnto the Church of Saint Marie the greater, and Saint Sangrome filled with the bodies of manie Saints.

Also in the same Church there is a Chappell, wherein is the body of Saint Paschall the Pope, first of that name.

There is also in the same Church another Chappell called the garden of Paradise, in it there bee the bodies of two thousand and three hundred holy Martires,



& quatuor decem corpora Sanctorum pontificum. and of foureteene holy Popes that were Saints.

Item in eadem capella est terciapars illius collumpria Iesu Christi circa quam in domo pilati fuit flagellatus. Also in the same Chappell, there is the third part of that pillar at which our Lord Iesus was whipped in Pilats house.

Et in eadem capella omni die omnium peccatorum remissio. And in this Chappell there is euery day to be had remission of all a mans finnes.

Item in eadem capella non possunt intrare mulieres. But into this Chappell women may not enter. (6)

CAP. 12.  
Indulgentia Beate Maria maioris.

CHAP. 12.  
Indulgences belonging to the Church of Saint Marie the greater.

IN Ecclesia Beata Maria maioris ibi sunt omni die xlvij. anni Indulgent. & tot carena & terciæ partis omnium peccatorum remissio.

Item in omnibus festiuitatibus virginis

IN the Church of Saint Marie the greater there be euery day, eight and fortie yeares of pardon, and as manie quarentens, and remission of the third part of all a mans finnes.

Also vpon all and euery the feast daies of Saint

(5) It is a matter that troubles many good deuout Catholickes to see that of the first fortie Popes in the first foure hundred yeres all almost were holy, and made Saints, but of a hundred Popes in this last five hundred yeares, there is not one Saint, nor scarce one that euer was held worthy: Caluinists they make a foule matter of this, and laugh loude at it, but good Catholickes seeing they know not what to say to it, they are silent, and hope all is well, and for the matter doe beleue as the Church beleuees.

(6) It seemes strange that still women may not come in the the holy places where remission of all finnes is seeing the good natured courtizans of Rome, are so kinde to the Clergy of Rome, that they bid them welcome, whether they come by day or by night: Or elsse belike women there, need not to goe to these holy places for

remission, for that the Priests, when they goe from them, doe giue them absolution as part of their wages: I say as part for seeing the poore women doe pay a rent to his holinesse weekly, good reason they haue some thing else, by which to raise their rents, and to liue by their trade: But let these good Catholickes doe more wonder why honest and godly Matrons may not enter into those places, seeing *Paul* tels vs that in *Christ* there is no difference betwixt Male and Female: But no matter what Saint *Paul* saith, that must not trouble the conscience of a good Catholicke. Hee must consider what the Church deliueurs, and what the Pope teacheth, that must hee harken and trust vnto, and not trouble his head further with Scripture matters, for that is very dangerous: But howsoeuer the dames of Rome may not go in, yet it is credibly hoped, that if our English Catholicke Ladies would leaue this hereticall dunghill of England, and come themselues to the holy City of Rome, his holinesse would be so fauourable, and gracious to them, as to giue them leaue to enter into those most holy places: for great is the loue that his holinesse beares to our nation, for hee loues our men, our women, nay for baser things, hee loues our siluer and gold, and any thing that comes from thence: Oh that our Catholicke Ladies would goe thither.



Of S. Mariethe Greater.

*ginis Maria & in Marie* and of the birth  
*Natiuitate domini* and resurrection of our  
*& in Resurrectione* Lord, and vpon the feast  
*domini & in festo* day of Saint Laurence in  
*Laurencij sunt ibi* all and euery of these  
*mille anni Indul-* daies there are to be had  
*gent. Etiam in festo* in this Church a thou-  
*omnium Sanctorum* sand yeares of pardon,  
*est ibi omnium pec-* and vpon the feast of all  
*catorum remissio.* Saints there is full remis-  
 sion of all sinnes.

*Itē in festo assup-* Also in the feast of the  
*tionis Beate Mariae* assumption of our Ladie  
*Virginis usque ad* and so from thence vntill  
*eius natiuitate sunt* the feast of her Natiuitie  
*omni die xiiij anni* there are euery day foure-  
*Indulgentiarum &* teene yeares of pardon,  
*tot carena, & ter-* and as many quarentens,  
*tie partis omnium* and remission of the third  
*peccatorum remissio* part of all a mans sinnes.  
*Omnes iste Indul-* And all these Indolgen-  
*gentie in quadra-* ces, how many, or how  
*gesima duplican-* great fouer are doubled  
*sur.* in Lent.

*Reliquie predictae* Reliques in the said  
*Ecclesie* Church.

*Item in summo* IN the high altar of that  
*altari requiescit* Church lieth the body  
*corpus Sancti Ma-* of Saint Mathew the A-  
*thae Apostoli & in* postle and in another

also

L 3

Of St. Marie the Greater.

*alio altari a dextro latere corpus Sancti Hieronimi, & ibi sunt alie multa reliquia quia in die pasche ostenduntur.* altar on the right side thereof, the body of Saint Hierome: and there be also many other reliques, which are alwaies shewed openly to the people on Easter day.

*Item ibi est cunabulum Christi.* Also there is the Cradle that Christ lay in.

*Item de ligno sancte Crucis.* Also some of the wood of the holy Crosse.

*Item de lacte capillis ac vestimentis Beate Mariae Virginis, & alia vestis in qua Sanctus Hieronimus celebravit missam.* Also some of the milke, and of the haire, and of the apparell of the blessed Virgin Mary: there is also the vestment in which Saint Hierome used to say Masse.

*Item brachium sancti Lucae Evangeliste.* Also there is an arme of Saint Luke the Evangelist.

*Item de reliquijs Sanctorum Cosme & Damiani.* Also some of the reliques of the holy Saints Cosmus and Damian.

*Item brachium sancti Thome Cantuarien. Martiris & de vestibus eiusdem.* Furthermore there is in the same Church an arme of Saint Thomas the Martire of Canterbury, and some of his rayment.

(7) See how his holiness loves the English nation, even so much as he makes great account of an arme of Thomas a Becket, who you know in England, is held a traytor.

*Item ibi est una Imago Beate Mariae.* Moreover there is an Image of the blessed Vir-



*via Virginis facta* gin Marie, with Saint  
per manus Beate Luke tooke and made  
Luca. with his owne hands.

*Item panniculus sanctissimi corporis Virginis Mariae quem filius eius Dominus noster Iesus Christus nascendo secum adduxit & in illo velut in quodam pallio involutus qui in Tabernaculo argenteo lapidibus preciosis ornatus retinetur inclusus.* Also there is the very  
skinne or pannicle that  
came out of the most ho-  
ly body of the Virgin Ma-  
ry, which her sonne Iesus  
Christ our Lord, in his  
birth brought with him,  
from her, in which he was  
wrapt, as in a coate, (8)  
and this pannicle is laide  
vp and kept close in a sil-  
uer Tabernacle or Cabi-  
net set with many preci-  
ous stones.

*Item de feno in quo iacuit Iesus in presepio siti ortus.* Also there is some of  
that very hay it selfe, in  
which Iesus lay in the  
Cratch or Manger when  
he was borne. (9)

(8) Heere is a  
strange relike, for  
where as all women  
vse to burne that  
skinne as soone as  
the child is borne  
its maruailous that  
the Virgin Mary pre-  
serued hers: and if  
she would, it is  
strange how shee  
could doe it. But it  
is to be thought by  
all good Catholikes,  
that some Angell  
tooke it, and laide it  
vp safe till the time

CAP.

came that the holy father of Rome knewe how to make profitable vse of it  
which Christ himselfe that brought it into the world with him, nor his Apo-  
stles neuer knew.

(9) Good Catholikes must not doubt, but some of that hay was preserved,  
howsoeuer the Euangelists forgot to put it downe.

CAP. 13

Indulgent. Eccle-  
sia Sancta Maria  
ro rotunda.

CHAP. 13

Indulgences belonging to  
the Church of Saint  
Mary the  
Round.

(10) This is that Church which was once of old building to heathen *Iupiter*: afterward *Agrippa* beautifying it, wold haue dedicated it to the honour of *Au- gustus*, but hee refusing it, he consecrated it to *Mars* and *Venus* first, afterwards it was held to bee the Temple of the great Mother of the gods, and consequently of all the gods, and was therefore called *Pantheon*, and so continued for more then six hundred yeares after *Christ*, and then *Boniface* obtained it of *Phoca* (the same holy man that killed

*Tem in Ecclesia Sancta Maria Rotunda tertia Mensis Maij & in festo omnium sanctorum & in octauis assumptionis Beate Maria Virginis est ibi remissio omnium peccatorum & omnibus diebus quarte, sunt ibi CCC anni Indulgent. & tot eorum & tertia partis omnium peccatorum remissio.*

IN the Church of Saint Mary the Round (10) vpon the third day of the Moneth of May, and on the feast of all Saints, and in the octaues of the assumption of blessed Mary the Virgin, there is remission of all sinnes: and euery Wednesday in the yeare, there are three hundred yeares of pardon, and as many quarentens, and remission of the third part of all a mans sinnes. (11)

CAP.

his Master *Mauritius*, and was Emperour in his stead, and the same that gaue the Romish Church to be the head and Mistresse of all other in the world) and consecrated it to the holy Virgin, and to all Saints, see *Marlianus* his *Topographia Roma*, and *Massonus de vitis pontificum*.

(11) Euery Wednesday 300 yeares, that is in the totall euery yeare, 15600 yeares of pardon: a faire Indulgence, and no maruell, for if any one Saints Church can giue many yeares, then good reason that this should yeeld good store, which is now the Church of all Saints: But marke heere the wisdom of the holy Roman Church, that makes these Indulgences grow due, not on the Tewesday, nor Friday least it should be thought that they had beene giuen to the honour or proceeded from the vertue of *Mars* or *Venus*, to whom that Temple was first consecrated, but on the Wednesday the day betwixt both.



# Of St. Marie of the People.

## CHAP. 14.

### CAP. 14.

Indulgent. Ecclesia  
Maria de Po-  
pulo.

Indulgences belonging to  
the Church of Saint  
Marie of the  
People.

**I**N Ecclesia San-  
cta Maria de po-  
pulo est etiam Imago  
quadam Beata Ma-  
ria Virginis per  
manus Sancti Luca  
facta: Ibi est remis-  
sio omnium peccato-  
rum in assumptione  
Beatae Mariae Vir-  
ginis.

In eadem Ecclesia  
sunt omni die duo  
millia octingenta  
anni Indulgent. &  
mille CCC xiiij  
carenæ quas confir-  
manit Papa Pascha-  
lis primus, & Boni-  
facius octauus &  
Gregorius nonus.

Reliquia

**I**N the Church of Saint  
Marie of the People, so  
called, there is another  
picture of the blessed Ma-  
rie the Virgin, made by  
the hands of Saint Luke  
the Euangelist. (12) In  
this Church there is re-  
mission of all finnes in the  
feast of the assumption of  
blessed Marie the Virgin.

In the same Church  
there are every day two  
thousand and eight hun-  
dred yeares of pardon,  
(13) and a thousand, foure  
hundred and foureteene  
quarentens, all which  
Pope Paschall the first  
confirmed, and after him  
Boniface the eight, and  
Gregory the ninth.

M

(12) Catholickes  
may see by his Gos-  
pell that Luke was an  
Euangelist, and they  
may learne in his  
Gospell, and else-  
where in the Scrip-  
tures, if they might  
so read them that he  
was a Physicion, But  
that he was a picture  
drawer they should  
not haue knowne,  
but out of this blef-  
sed booke. Therefore  
a fire and fagot for  
the Calvinists, that  
would make vs be-  
leeue that all things  
needfull for saluati-  
on are contained in  
the Scripture, for  
how should good de-  
uout Catholickes  
haue euer come to  
know this great  
point, had they been  
tied to the Scripture  
alone.

(13) Every day 2800  
yeares of Indul-  
gence, is more in the  
year then a million  
of yeares: oh Indul-  
gence of all Indul-  
gences: See what a  
bountifull Master  
our Lord God the  
Pope is.

Of certaine Indulgences of diuers Churches.

Reliquie illius Ec-  
clesie.

The Relikes of that  
Church.

**P**rimo est ibi um-  
bicus domini  
nostri & de lacte  
Beate Maria Vir-  
ginis.

**F**irst there is the Nauell  
of our Lord that was  
cut in his birth. And  
there is some of the bles-  
sed Virgin *Maries* milke.

(14) Though it was  
said before that iust  
halfe of all *Peters* &  
*Pauls* bones are in  
*Peters* Church, and  
the other in *Pauls*, &  
yet must it not trou-  
ble the deuout Ca-  
tholicke, to heare  
that some of their  
bones are in this  
Church also, let it  
suffice thee to be-  
leeue, what the  
Church teacheth.

Item de ossibus  
Sancti Petri &  
Pauli.

And some of the bones  
of Saint *Peter* and Saint  
*Paul*. (14)

Item de ossibus  
Sancti Andrea A-  
postoli.

And some of the bones  
of Saint *Andrew* the Apo-  
stle.

Item de ossibus  
Beate Maria Mag-  
dalene.

And some of the bones  
of Saint *Mary Magda-  
lene*.

Et de ossibus Bea-  
torum Laurentij &  
Sexti.

And some of the bones  
of Saint *Laurence*, and  
Saint *Sixtus*.

CHAP. 15.

Of certaine Indulgences  
and Relikes, of di-  
uerse other  
Churches.

Item in Ecclesia  
Sancti Iacobi est  
lapis super quem  
domi-

In the Church of Saint  
*James* there is the stone  
vpon which our Lord



Of certaine Indulgences of Divers Churches

dominus noster Iesus Iesus Christ was present  
Christus fuit pre- sented in the Temple, and at  
sentatus in templo it there bee a thousand  
& sunt ibi mille yeares of pardon.  
anni Indulgent.

Item in Ecclesia Also in the Church of  
Sancti Martini in Saint Martine on the hill  
montibus requiescit lieth Saint Siluester, and  
Sanctus Siluester, ibi there bee daily there  
sunt cotidie CCC three hundred yeares of  
anni Indulgent, and pardon.

Item Iuxta Sanctum Also not farre from  
in Petrus est ager dei Saint Peters Church there  
& sunt ibi omni die is a field called Gods  
mille anni Indul- field, where there are eue-  
gentiarum, & ter- ry day a thousand yeares  
tia partis omnium of pardon and remission  
peccatorum remissio. of the third part of all a  
In quo agro Pere- mans finnes. In this field  
grini sepeliuntur Pilgrims are buried, and  
quorum corpora post their bodies after three  
triduum non repe- daies are found no more.  
riuntur. (15)

Item ibi est unus Also there is one stone  
lapis altus in cuius of a great height, vpon  
pinaculo est corpus whose pinnacle or toppe,  
Iulij Casaris, there is the bodie (16) of  
Iulius Caesar.

Item in Ecclesia Also in the Church of  
Sancti Petri in car- Saint Peter at the prison,  
cere est remissio ter- there is remission of the  
tia partis omnium third part of all a mans  
pec-

(15) Of this strange  
field read in the lar-  
ger notes or com-  
ment.

(16) Heere is a ho-  
ly relice indeed,  
namely the body of  
Iulius Caesar it is pity  
so great a Saint hath  
not a day in the Ka-  
lender, which many  
haue that were ne-  
uer so well knowne  
as Iulius Caesar.

*Of certaine Indulgences of diuers Churches.*

*peccatorum & omni* sinnes : and every day  
*die CC anni Indul-* two hundred yeares of  
*gent. que omnibus* pardon, all which are  
*vere penitentibus* granted by diuers Popes  
*& confessis a sum-* to such as shalbe truelie  
*mis pontificibus* penitent, and bee confes-  
*sunt concessa totiens* sed so oft as any man shal  
*quotiens quis causa* either for cause of deu-  
*deuotionis siue pere-* tion or of pilgrimage vi-  
*grinationis visita-* site the said Church or  
*uerit vel etiam suas* else if hee giue his almes  
*elemosinas erogane-* vnto it: thus doing, he is  
*rit, relaxatur ab* releafed of all his sinnes.  
*omnibus peccatis.*

*Et ibi inferius* Also there a little be-  
*est puteus siue fons* low is a well which appea-  
*qui miraculose ap-* red and spange vp mira-  
*paruit dum Sanctus* culously when Saint Peter  
*Petrus captus fuit* was laide hold of by Ne-  
*Nerone Impera-* rae the Emperour.  
*tor.*

*Item in Ecclesia* Also in the Church of  
*Sancta Agnetis sunt* Saint Agnes there are  
*sexcenti anni Indul-* fixe and fortie yeares of  
*gent.* pardon.

*Et in festo illius* And vpon her feast day  
*CC anni Indul-* two hundred yeares.  
*gent.*

*Item in Ecclesia* Also in the Church of  
*Sancta Susanna ux-* Saint Susan, who was wife  
*oris Sancti Alexij* to Saint Alexius two hun-  
*CC anni Indulgent.* dred yeares of pardon.

*Item*



*Of certaine Indulgences of diuers Churches.*

*Item in Ecclesia Sancta Katharina* Also in the Church of Saint *Katrine* there are *CC anni Indulgent.* two hundred yeares of pardon.

*Et in festa eiusdem mille anni Indulgent.* And vpon her feast day a thousand yeares.

*Item in Ecclesia Sancta Felicitatis* Also in the Church of Saint *Felicitie* are fortie *xl anni Indulgent.* yeares of pardon.

*Item in Ecclesia Sancta Lucie* Also in the Church of Saint *Lucie* a hundred *CC anni Indulgent.* yeares of pardon.

*Item in Ecclesia Sancta Petronille* Also in the Church of Saint *Petronilla* a thousand *mille anni Indulgent.* yeares of pardon.

*Item in Ecclesia Sancta Elizabe the* Also in the Church of Saint *Elizabeth* a hundred *CC anni Indulgent.* yeares of pardon *anni die.* every day.

*Item in Ecclesia Sancta Clare* Also in the Church of Saint *Clare* a hundred *CC anni Indulgent.* yeares of pardon.

*Item in Ecclesia Sancta Minerne* Also in the Church of Saint *Mynerna* a thousand *mille anni Indulgent.* yeares of pardon.

*Item in Ecclesia Sancti Iuliani scribitur sic.* Also in the Church of Saint *Iulian* it is thus written.

*Noscant vniuersi* Know all men whosoever  
*hanc*

Of certaine Indulgentes of diuers Churches.

hanc paginam in- shall looke upon this chap-  
inspecturi gratiam ter. that by the goodnesse  
pietate dei & me- of God, and merites of Saint  
ritis sancti Iuliani Iulian, grace and pardon is  
omnibus fidelibus graunted from God, to all  
datam, precipue si faithfull men. Especiallie  
quis presumens iter if any man doe vndertake  
arripere peregrina- a iourney of pilgrimage to  
tionis pro animabus this Church for the soules  
patris & matris ad of his father and mother,  
Ecclesiam and shall there say with  
& cum deuotione deuotion one Pater noster  
vnum Pater noster and one Ave, hee shall also  
& Ave maria dix- be sure to obtaine a prospe-  
rit prosperum sine rous iourney, good ledging  
aduersitate obtine without daanger of theenes  
bit hospicium. or any other aduersitie. (18)

(18) See what a  
sweet and comfor-  
table thing it is to  
trauell to Rome,  
when a man is sure  
by vertue of the  
Popes Indulgence  
to escape theenes  
and all his iourney  
long to bee sure of  
good lodging: who  
that beleeueth this  
would not trauell to  
Rome?

Reliquia predict.  
Ecclesie.

The Reliques of the same  
Church.

Item primo est  
ibi de lacte Ma-  
ria Virginis.

First of all there is in  
this Church some of  
the milke of our Lady.

Item ibi est men-  
tam Beati Iuliani.

Also there is Saint Iuli-  
ans beard.

Item de Crinibus  
Beati Iohannis Bap-  
tiste.

Also there is some of  
Saint Iohn Baptists haire.

Item de spina de  
Corona qua corona-  
tus erat Iesus.

Also some of the crown  
of thornes with which  
Iesus Christ was crow-  
ned.

Item



*Of certaine Indulgences of diuers Churches.*

*Item dentes Beate* Also some of the teeth  
*Apollonis.* of Saint Appollonie. (19)

(19) And all these are so miraculously mark't, as they cannot bee counterfeited, no, nor changed neither, but when it pleaseth his holiness, for the greater edification of his good Catholickes.

*CHAP. 16.*  
*Of Indulgences and Remissions*  
*liques in diuers other*  
*Churches.*

*Item in Ecclesia* **I**n the Church of Saint  
*sancti Eusebij &* Eusebius and Vincenti  
*Vincentij CCC anni* us, there are three hun-  
*Indulgent.* dred yeares of pardon,  
*est brachium Beati* and in that Church there  
*Christophori.* is the arme of Saint Chri-  
stopher.

*Item in Ecclesia* Also in the Church of  
*sancti Viti & Mo-* Saint Vitis and Modestus,  
*desti & aliorum* and of a thousand other  
*millium Martirum* Martires, there are euery  
*sunt omni die sep-* day seauon thousand  
*tem mille anni In-* yeares of pardon, (20) and  
*dulgent.* as many quarentens, and  
*& tot ca-* remission of the third  
*rena & tertia par-* part of a mans finnes.  
*tis omnium pecca-*  
*torum remissio.*

(20) Here is yerone Indulgence greater then any of the former, 7000. yeares euery day, which is in one yeere more then two millions of yeares: Oh how endlesse and infinite is the loue of our holy father the Pope to his deuout children.

*Item in Ecclesia* Also in the Church of  
*sancta Potentiana* Saint Potentiana, there is  
*ibi est scamnum* the stoole, or bench, or  
*super quo Christus* forme whereupon Christ  
*sedebat cum dis-* sate at his last supper  
*cipulis suis in cena* with his Disciples. (21)  
*ibi est mille Indul-* In this Church there are  
*gent.*

(21) For good reason seeing the table came the stoole should come also.

*Of certaine Indulgences of diuers Churches.*

*gent. omni die.*

euery day a thousand  
yeares of pardon.

*Item in Ecclesia  
Sancti Anthonij ibi  
conceditur sexta  
partis omnium pec-  
catorum remissio.*

Also in the Church of  
Saint Anthonie there is  
graunted remission of the  
sixt part of all a mans sins.

*Item in Ecclesia  
Sancti Petri ad Vin-  
cula, ibi sunt Ca-  
thene cum quibus  
Sanctus Petrus fuit  
Cathenatus quas  
portauit filius Theo-  
dotij de Ierusalem.*

Also in the Church of  
Saint Peter ad Vincula  
there bee the Chaines,  
with which Saint Peter  
was bound in prison  
which the sonne of Theo-  
dosius the Emperour did  
bring with him from Ie-  
rusalem.

(21) But who kept  
these holy chaines  
in Ierusalem, all  
those foure hundred  
yeares long, from  
Saint Peters time to  
the daies of Theodo-  
sius, the booke tells  
vs not: therefore let  
not good Catholicks  
bee too curious to  
inquire, this is not  
fit to bee written, but let them goe to Rome, and there they may learne it in pri-  
uate, for this is the wisdom of his holiness, and the holy fathers of the society, not  
to make all things plaine by writing, that so they may inuite deuout Catholicks to  
come to Rome, to aske what is not elsewhere reuealed, that so in Rome they may  
be partakers of all the vnualueable riches of the Popes treasure, and of the holiness  
of the pure Clergie, and of the vertue of the many precious reliques that be there.

*Quam Ecclesiam  
Pellagius Papa  
primo die Augusti  
consecrauit & re-  
missionem omnium  
peccatorum ibidem  
concessit.*

(22) This  
Church did Pope Pella-  
gins consecrate the first  
day of August and gran-  
ted vnto it full remission  
of all finnes.

*Reliquie*

In this Church there are  
many other reliques, as  
the bones of the holy  
fathers, and the like, which  
are all of great vertue,  
and are to be kept with  
great care and reuerence.

In this Church there are  
also many other reliques,  
as the bones of the holy  
fathers, and the like, which  
are all of great vertue,  
and are to be kept with  
great care and reuerence.



Reliques in the Church

*Reliquia qua sunt in Ecclesia* what is called *Ara* in *Celi*, on the altar is called *Ara* of *Celi*. *ubi sunt vestigia Angelorum* in the foot-steppe of the *Angeli* that stood upon the *Regina Celi* stone and sung (*Regina cantantis in Celi letare*, or, reioyce the *Sancti* *Queen of Heauen*) in the *Castle of Saint Angell*.

**I**tem in Ecclesia IN the Church of the *fratrum minorum* Friers Minors, which *qua vocatur ara* is called the Altar of *Celi*, *ibi sunt vestigia Angelorum* Heauen, there bee the *Angeli* in the foot-steppe of the *Angeli* that stood upon the *Regina Celi* stone and sung (*Regina cantantis in Celi letare*, or, reioyce the *Sancti* *Queen of Heauen*) in the *Castle of Saint Angell*.

*Item in eadem* Also in the same *Ecclesia est primum* Church there is the first *altare totius mundi* altar that euer was made *confectum* in the whole world. *Item dicitur* Concerning which *quod Octavianus* altar, thus it is said that *Imperator vidit* on a time *Octavian* the *circulum in Celo* & Emperour saw a Circle *ibi pulcherimam* & in the Heauens, and in

*glo-* **N** This is very likely, that Angels haue so grosse and heavy bodies, that they leaue their foot-steppe in stones where they treade. But is not this a great miracle, that when the Angels sung *Gloria* in excelsis to God, they left no print behinde them: But when they sung to the praise of a creature, then they made and left the impression of their foot-steppe.

gloriosissimam virginem Mariam super altare stantem & suis brachijs puerum tenentem qui ammiratus valde audiuit vocem de caelo dicentem & hac est ara tibi, flij dei qui statim proci dens in terram adorauit Christum venturum. 1000. the Circle the most beautiful and glorious Virgin Mary standing vpon an Altar, & in her armes holding a childe. The Emperour amased at this sight, heard a voice, that said to him from Hea- uen, This is the Altar of Heaven, of Gods Sonne. Octavian hearing this, in- stantly fell downe vpon the earth, and worship- ped Christ to come.

Hac visio facta fuit in camera Octa- uiani Imperatoris vbi ipsum primum Altare construxit. This vision was seene in the chamber of Octa- uian the Emperour, and in that chamber he built the first Altar. (24)

(24) Must not this be an holy Altar that was made by so great a Saint as the Heathen Emperour Augustus? But if any aske how this can bee the first Altar, when as wee heere afore there is in Saint Johns Church the Altar that Saint Iohn Baptist said Masse on in the wilderness. Let not this trouble the good Catholike for is it not likely that Saint Octavian would send this his new made Altar to Iohn Baptist from Rome? Yea verily as likely as that he made any.

Et est ibi dominica die & assump- tionis Beate Marie Virginis, omnium peccatorum remissio. And at this Altar there is euery Sunday and vpon the assumption of our Lady the blessed Virgin, pardon and remission of all sinners.

Item in the Church of Saint Iohn Baptist in the wilderness. Let not this trouble the good Catholike for is it not likely that Saint Octavian would send this his new made Altar to Iohn Baptist from Rome? Yea verily as likely as that he made any.



*Of certaine Indulgences of diuers Churches.*

*Item est ibi una venerabilis Imago Mariae Virginis manibus Beati Lucae depicta. Quam venerabilem Imaginem Beatus Gregorius in processione portans tempore quod illa horribilis pestilentia fuerat Roma cum magna solemnitate: ueniente processione prope Castellum Sancti Angeli, Angelus Marmoreus qui se inclinauerat sepe ad hanc venerabilem Imaginem Beatae Mariae Virginis, pluribus uidentibus & audientibus, Regina caeli latere, alleluia canit: Et composuit Beatus Gregorius. Ora pro nobis Deum Alleluia &c.*

Also there is a worshipfull Image of Mary the Virgin painted by the hands of blessed Luke: (25) which worshipfull Image, whilst blessed Gregorie carried in procession with great solemnity, at that time when there was a horrible pestilence in Rome (that it was called the great plague) as the procession came neere the Castle of Saint Angello, the Angell of Marble, as often times before it had bowed it selfe to this venerable Image (26) of the blessed Virgin Mary, so now in the presence of many that saw & heard it, it sung out aloud, *Alleluia & Regina caeli latere*, and thereupon Saint Gregorie made the praier.

*Ora pro nobis Deum Alleluia.*

(25) See what good hap the holy Roman Church hath, that all the pictures thee hath of the Virgin Mary were drawne by the hands of Saint Luke himselfe, but he forgot to tell vs this when hee wrote his Gospell, or rather hee left it for the Pope to teach in aftertimes, when greater points are to bee reueiled then the Scripture teacheth, or then were fit for those times.

(26) Caluinists and Lutherans will not worship Images. But wee see here that the image of marble did worshippe the Image of our Ladie. Is it not strange that a grauen Image should bow to a painted Image? But such and so wonderfull are the miracles in

### *Of certaine Indulgences of diuers Churches.*

in the holy Roman Church, and so deepe are the mysteries of her piety.

Away therefore to the fire with these cursed Heretiques that will worship no images: More hard hearted are they then the Marble Angell which full deuoutly bowed it selfe to the Venerable image. But no maruell though they be worse then marble, when it is apparant (as the Iesuities haue learnedly of late prooued from France) that they be worse then the diuell? For they deny purgatory, but the diuells confesse it; they say the Roman Church is not the true Church, but the diuells dare sweare it by all the faith and truth that is in them: Nay they haue renounced God and their part in heauen, if the Roman Church bee not the true Church: So farre better are they then these Heretiques; And therefore it is great marnell that some nice Catholikes hold that wee may not equiuocate with these Heretiques, nor delude them, nor deceiue, nor oppresse them, but that it must bee called cruelty. For what can bee hard or sharpe enough, towards such beasts as are worse then diuells, and harder hearted then marble stones: or what good Catholickes care what they doe to such base and vile Heretiques: who it is certaine are greater enemies to the Roman faith and Church, that now bee, then the diuell him: Let them therefore goe as they bee.

But whereas some tender hearted Catholikes, doe here make a question how the marble Image was made straight againe, when it had bowed it selfe, alas! that they should bee so scrupulous, for could not the holy Image as easily reare vp it selfe againe as it bowed it selfe downe? Yes assuredly and I thinke the very Heretique will not deny it: Therefore that needes not to moue you: But the other doubt I confesse is of more difficulty, namely that a goodly grauen Image should bow to an Image that was but painted, and the Image of an Angell to the Image of a woman, or to any but the Image of GOD.

This is certainly some great myserie, I haue asked of the holy fathers and priests that come thither of it, but they answer mee diuersely, and no maruell though the best wittes differ in so darke and difficult, and deepe a question: Therefore the best aduise is that till his Holinesse call another

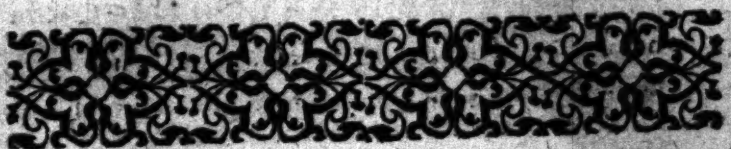


*Of certaine Indulgences of diuers Churches.*

ther Councell, if any man list to bee resolued, Let him goe  
to Rome, and repaire to the Chaire that cannot erre: and  
besides an infallible resolution, hee may happily finde such  
excellent instructors, and such good examples there, as may  
make him, as deuout, as holy, as tender hearted, as is  
the marble Image that stands at the gate  
of the Castle of Saint  
Angell.

**F I N I S**

Printed by Nicholas Okes, for  
George Norton, and are to be  
sold at his shop neare Temple  
Gate. 1617.



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